THE

BRITISH CRITIC,

For SEPTEMBER, 1804.

Nunquam aliud Natura, aliud Sapientia dicit. Juv.

Truth forms the baſis of the critic ſchool,
And Nature gives, but Wiſdom ſhows the rule.

ART. I. *An Account of the Cape of Good Hope; containing an Hiſtorical View of its original Settlement by the Dutch, its Capture by the Britiſh in 1795, and the different Policy purſued there by the Dutch and Britiſh Governments. Alſo a Sketch of its Geography, Productions, the Manners and Cuſtoms of the Inhabitants, &c. &c. with a View of the Political and Commercial Advantages which might be derived from its Poſſeſſion by Great Britain. By Captain Robert Percival, of his Majeſty's Eighteenth or Royal Iriſh Regiment; and Author of an Account of the Iſland of Ceylon.* 4to. 1l. Baldwin. 1804.

THIS writer's account of the Iſland of Ceylon was received with eager curioſity, and ſtamped with general approbation. Our previous knowledge of that place was very limited, and the obſervations of an enlightened traveller, enjoying the advantages of a reſpectable military command, could not fail to be highly ſatisfactory. We accordingly added the tribute of our approbation to the general praiſe; and we doubt not that Mr. Percival's deſcription of Ceylon will always have a place in

all reſpectable collections of Voyages and Travels. But the undertaking to give an account of the Cape of Good Hope was a far more arduous taſk. This part of Africa has been viſited ſo often, and deſcribed ſo well, that a writer will certainly fail of the reward which he expects for his labours, unleſs his communications ſhall be marked with ſome new diſcoveries, ſome acceſſions to our enlarged ſtores of natural hiſtory, the opening of ſome new paths for ſcientific purſuit, or by the confirmation of ſome philoſophical ſyſtems not yet ſufficiently developed. The arduous and ſucceſsful performances of Valentyn, of Kolbe, of the Abbe de la Caille, of Sparmann, Thunberg, Patterſon, La Vaillant, and, at no great diſtance, of our countryman Barrow, not to mention a great many more, may ſeem well nigh to have exhauſted the ſubject. With theſe, however, we may well be ſatisfied, till ſome enterpriſing adventurer ſhall have penetrated into the interior of the country, far beyond the line of demarkation, which is marked in the admirable chart prefixed to Mr. Barrow's publication. It accordingly requires no extraordinary powers to predict, that the preſent will be leſs popular than the preceding work from the ſame pen. We would by no means be underſtood that this volume is defective in entertainment, or that it does not carry with it demonſtrative and ſatisfactory evidence of an intelligent and accompliſhed writer. But from the ſituation and circumſtances in which Mr. Percival was placed, he was denied the opportunity of doing more than confirming the details of preceding writers, except indeed in that part of his book, which very perſpicuouſly deſcribes the capture of this important ſettlement by Britiſh troops.

With this narrative he commences his book, and his account of the occurrences and deſcription of the place occupy the four firſt Chapters. Of Falſe Bay, Table Bay, the Town of the Cape, Table Mountain, and the country about Cape Town, we are agreeably amuſed with deſcriptions in four ſucceeding Chapters. The tenth deſcribes the wild quadrupeds, the eleventh the vineyards, with the mode of making wine, and particularly the celebrated Conſtantia. The account of the Dutch farmers, and their manner of carrying on the different branches of huſbandry, muſt to an Engliſhman appear in the higheſt degree wretched and contemptible. Such it ſeems was the obſtinacy of the Dutch, that our countrymen in vain attempted to enlighten them on the ſubjects of ploughing, dreſſing their land, and the modes of communication between one place and another.

The fourteenth Chapter repreſents, in a very lively manner, the cuſtoms of the white inhabitants, and from this place we take the following extract.

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" As I have described the most prominent features in the character of the Dutch colonists, who inhabit the country parts of the Cape of Good Hope, I shall devote the present chapter to a more particular account of the manners and customs of the inhabitants of Cape Town. To a stranger these appear very singular; for there is no European nation to which they bear an exact resemblance, and yet some traits of most European nations are found amongst them. This is partly owing to the settlers here being descended from adventurers from almost every quarter of the world; and partly to the great fondness of the inhabitants for copying the fashions of various nations, as they are transiently presented to them by the passengers who occasionally touch at the Cape. The dresses of the young women in particular form a motley collection of French, English, and Dutch fashions; but imitated with so little elegance or neatness, that the original pattern can scarcely be guessed at.

" Though most of the colonists are descended from the different Protestant German States, and those emigrants from France who fled from persecution after the repeal of the edict of Nantz, yet few even retain the least traits of the habits or customs of their ancestors, even the descendants of the Dutch themselves, except in their fondness for smoking and dram drinking.

" To Englishmen they appear an unsocial, inhospitable, and boorish race, and their actions entirely guided by mercenary and interested motives. Where every thing in human form seems to be moved by mechanism, so much uninteresting sameness and tedious uniformity could not but appear stupid to our countrymen; and their opinion of the inhabitants was still lowered when they considered that this dull and uncomfortable life was led in a country where the soil is capable of yielding most of the necessaries, and many of the luxuries, which mankind require; where the climate and air favour not only a healthy existence, but even a particular cheerfulness of temper. During most part of the year the inhabitants are blest with an unclouded sky, a salubrious climate, that enables them to indulge in any species of exercise, which tends to strengthen the body and invigorate the mind. Yet with all these advantages, the colonists seem dead to the best affections of man; they marry without feeling any of that lively sympathy which is seen in all other countries; they enter into wedlock only because it is the custom of the world, and necessary to their existence, by giving birth to another generation; but are utter strangers to love, or that pure affection which arises solely from the heart. They unite as a species of traffic, in the hopes of gain; this is equally the case with the man and woman; and the friends of both endeavour to drive the best bargain for their own relations. From the want of an extended intercourse with strangers, or people out of their own colony, they are all allied in some degree of relationship; and yet a sincere friendship, a strong and ardent affection, or an union of interests seldom exists among them. It is not to be expected that we should here meet with those endearing attachments, those sincere and tender affections, and that friendship and esteem which unite individuals of other nations in the bands of wedlock; or promote between man and man that social intercourse which is to be considered as one

great portion of happineſs in this life. A Dutchman regards his wife and family in a light different from moſt other nations: he looks on his ſpouſe as fit only for one particular ſtation through life, namely, to take care of his houſe, his children, and ſlaves. He conſiders her as a creature infinitely beneath him, and ſcarcely ever deigns to notice her, but at the times of food and reſt; whilſt ſhe, feeling herſelf ſo much inferior, is contented to remain in that humble and inſignificant ſtate. The ignorance of the females, which is conſiderably greater than that of the men, muſt naturally ariſe from their education, and the inferiority in which they are conſtantly held. Satisfied with a few formal viſits, now and then, to their acquaintance of their own ſex, they have ſcarcely a wiſh for any further recreation. So much does their inſipid apathy and dulneſs prevail, even in their parties which meet for amuſement, that they themſelves often become diſguſted, and feel a vacuity, and a want of genuine ſociality, which they do not know how to remedy. That ſprightly converſation and wit, that freedom of intercourſe carried on with ſo much modeſty and decorum amongſt all ranks of our countrywomen, are with them unknown; if any of them ſhould attempt to imitate ſuch manners, they are immediately ſuſpected and traduced by their envious acquaintances, who take care to inſtil a jealouſy into the huſband, or ſting the father, the brother, or the lover with their malicious reports.

" I have already noticed the fondneſs of the men for ſmoking tobacco; their whole ſoul ſeems indeed entirely given up to that habit. We all know how much it is the cuſtom in Holland; but here it is carried to a ſtill greater exceſs. The men riſe early in the morning, and make their appearance in a looſe robe and night-cap before their doors; then walk or ſit in the porch for an hour or two with a pipe in their mouths, and a ſlave by their ſide, holding a glaſs and a ſmall decanter of gin, from which the maſter every now and then takes his ſoupkie or glaſs. Let an Engliſhman riſe ever ſo early, he will ſee Mynheer ſitting in his ſtoop or porch, or parading the front of his houſe in the manner I have deſcribed. There are many who get up two or three times in the night to enjoy a pipe; and ſo much are they accuſtomed to this luxury, that they cannot, on any account, diſpenſe with it. About eight they dreſs, firſt ſmoking their quantum; after which they ſit down to breakfaſt, which generally conſiſts of a quantity of groſs food, beſides coffee, tea, and fruit of all kinds. They then ſmoke another pipe, and go about their mercantile concerns till about one o'clock, when dinner commences, which alſo conſiſts of a quantity of groſs and oily dreſſed meat, with fruit, &c. as a deſſert. A more particular deſcription of their tables I ſhall give preſently. When they have regaled themſelves another hour with their darling pipe, they lie down to their nap, which continues till evening; they then riſe, and perhaps take a walk, or pay formal viſits; but are always ſure to ſmoke wherever they go. Coffee and gin ſucceed, accompanied with their pipe, till about nine, when ſupper is introduced; and when that is finiſhed, after another hour's fumigating, they retire to bed, gorged with heavy food, and perhaps deſtined to ſpend the remainder of the night with all the hor-

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rors arising from indigeſtion. A continual round of this mode of paſſing their time ſums up the exiſtence of the Dutch coloniſts of Cape Town, exhibiting a moſt lamentable picture of lazineſs and indolent ſtupidity. As their education is very limited, refined and poliſhed manners, or any extent of knowledge, are not to be expected amongſt them. The public ſchools at the Cape are few; and education never goes beyond a little writing and accompts, merely to qualify them for trade, and to enable them to hold places in the offices of the Eaſt-India Company." P. 251.

The ſucceeding Chapters diſcuſs the ſubject of the political ſituation of the Cape; its unfortunate condition, by the introduction of French principles; the diſpoſitions and conduct of the Dutch to the Engliſh, and the very generous conduct of the Engliſh to the Dutch; the great benefit they derived from our countrymens' reſidence among them; notwithſtanding which, they ſtill retained their diſlike, and indeed averſion, to Engliſhmen. The concluding Chapter recapitulates the advantages to be derived to Great Britain from the poſſeſſion of the Cape of Good Hope. Theſe are detailed and expatiated upon with the ardour of a ſoldier, and the patriotiſm of a Briton. The following remarks certainly ſeem worthy of attention.

" In the preceding narrative of my obſervations at the Cape of Good Hope, I have endeavoured to avoid ſtating any fact which was not derived either from my own immediate knowledge, or from ſuch information as I conſidered to be indiſputably authentic. Many errors may ſtill undoubtedly be diſcovered, and my political reaſonings found erroneous by thoſe who are more capable of deciding on the ſubject. Since writing the above pages, however, events have taken place which juſtify my opinion that the Dutch government is, in its preſent ſtate, utterly incapable, not only of improving, but even of preſerving internal tranquillity in any of its colonies, although threatened with no enemy from without. The rebellious boors of the interior parts of the colony of the Cape, as ſoon as they felt themſelves relieved from their apprehenſions of Britiſh troops, loſt no time in renewing their inſolent oppoſition to government, and their uſual barbarities towards the unfortunate Hottentots and Caffrees. In conſequence the whole colony has been thrown into the utmoſt confuſion, and the inhabitants placed in a continual ſtate of danger and alarm. The Caffrees at length, exaſperated by continual injuries, have joined with the oppreſſed Hottentots, and have produced ſuch devaſtation in the interior parts of the colony, that the inhabitants of Cape Town begin to fear their uſual ſupplies of cattle will be totally cut off.

" In ſuch a ſtate of things it can ſcarcely be doubted that if a Britiſh force were to appear at the Cape, little or no oppoſition would or indeed could be made to its taking poſſeſſion of the colony. The garriſon is too feeble of itſelf to maintain a conteſt, and no ſupport can be expected from the inhabitants, while a great proportion would hail

hail the arrival of their conquerors as their deliverance from the brink of deſtruction. But it is not from the facility of the conqueſt, nor from falſe views of aggrandiſement by the extenſion of territory, that I would point out this colony as a poſſeſſion which ought at the preſent moment to be wreſted from our enemies. Even the proſpect of diſtant advantages might be looked upon as inſufficient to juſtify an extenſion of territory, which might eventually increaſe the burthens of the country, and would at any rate employ a part of thoſe forces which are at preſent ſo much required for the defence of our territories at home and abroad.

"The ſituation of the Cape of Good Hope, however, placed as it is directly in the middle between the two great diviſions of the Britiſh empire, forces itſelf upon the attention of Great Britain, as a poſſeſſion which would not only contribute to her proſperity, but which ſeems almoſt eſſential to her ſafety. The Cape in the hands of the tributary republic of Holland, can only be conſidered as a French colony; and when we conſider that Bonaparte looks upon our Indian territories as the greateſt reſource of our national power, we cannot ſuppoſe that he will long neglect to avail himſelf of the advantages which the local ſituation of the Cape preſents for our annoyance. Here he may have an opportunity of gradually throwing in forces and ſtores, and of accumulating, almoſt unperceived, ſuch a force as may prove truly dangerous to our poſſeſſions in the Eaſt. Without a port to retire to for refreſhment or for ſhelter from the ſtorms of thoſe latitudes, it is impoſſible that our cruizers can here watch the motions of our enemy, or blockade his ſquadrons as we do in his European harbours. The forces which he might diſpatch from this ſtation againſt our Eaſt-India ſettlements, would be far more dangerous than the ſame, or a much greater number, ſent out direct from Europe. As the climate of the Cape ſeems in a particular manner fitted not only for recruiting the health of the ſoldier, but alſo for preparing him to endure the heats of India, our enemy's troops would on their arrival be enabled to cope with our forces on equal terms, and even with the advantage of unbroken health and ſpirits on their ſide. We may reſt aſſured that the enemy who could undertake the romantic ſcheme of penetrating by Egypt and the Red Sea to our eaſtern empire, will not overlook the eaſier and far more ſure means, of effectuating his purpoſe, which are preſented to him by the Cape of Good Hope.

"To collect ſuch a force, however, at this ſtation as might actually endanger our Indian dominions, may be the work of time; but our enemy has not to look forward to a diſtant period before he can turn the Cape to the purpoſe of annoying us. Thoſe veſſels, which convey the reſources we derive from the Eaſt, muſt of neceſſity paſs the ſeas which may be ſaid to be commanded by the Cape. In the outward bound paſſage, indeed, our ſhips may take a wider range, but it is impoſſible for them to bear ſo far to the ſouth, as to be entirely out of the reach of an enemy's ſquadron ſtationed off the Cape to cruize againſt our trade. When we conſider the loſſes we ſuſtained in the laſt war by the cruizers from the Mauritius, and the Iſle de France, and when we look to the relative ſituation of theſe iſlands and the promontory of the Cape, we ſhall be convinced that with all theſe ſtations at once

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in their poſſeſſion, our enemies may ſo completely command the tract of our Eaſt-India merchantmen, that an eſcape to Britain with their cargoes, will be nearly as difficult for them, as to eſcape from the Havannah to Europe is for the Regiſter ſhips during a war between Spain and this country." P. 327.

The work exhibits itſelf unadorned by charts, or embelliſhments of any kind, which indeed do not ſeem neceſſary. Repreſentations of the more conſpicuous objects of Table Mountain, Cape Town, Falſe Bay, &c. every where abound; and in Sparrman, Kolbe, Vaillant, and others, the wild animals of the Cape are ſkilfully delineated. The reader has before him the ingenuous obſervations of a ſenſible and intelligent writer; and, if no great acceſſions ſhall be made to his knowledge, he will not fail to be agreeably amuſed.

So great is our labour, and ſo frequent our diſappointment, in being obliged to toil through voluminous works of conſiderable price without any adequate compenſation, that we feel ourſelves always, and highly obliged to the writer who, by the modeſt communication of facts, on a ſubject which will invariably be intereſting, pleaſantly beguiles a few paſſing hours.

ART. II. *Ancient Engliſh Metrical Romances, ſelected and publiſhed by Joſeph Ritſon. Three Volumes.* Crown 8vo. 1l. 7s. G. and W. Nicol, Pall-Mall. 1802.

ART. III. *Bibliographia Poetica: a Catalogue of Engliſh Poets, of the twelfth, thirteenth, fourteenth, fifteenth, and ſixteenth Centuries; with a ſhort Account of their Works.* Crown 8vo. 412 pp. 9s. G. and W. Nicol. 1802.

WE had promiſed to ourſelves, and hoped to have communicated to our readers, much amuſement, in an innocent laugh at the whimſical peculiarities of theſe publications; but the tragical termination of the author's life has ſpoiled our mirth, at the ſame time that it affords a general key to all his eccentricities. We can no longer wonder, either at his abſurd fancies reſpecting the writing of his own language, his violent and indecent attacks upon the characters moſt deſerving of reſpect, or his impious effuſions on ſubjects the moſt ſacred, when we conſider, that the unfortunate infanity, which ſo ſuddenly and miſerably terminated his mortal career, was probably more or leſs at work, for many previous years, to diſturb both his moral and intellectual faculties. Of this, the ſtrange book which he

he produced a ſhort time before theſe, againſt the uſe of animal food*, afforded but too ſtrong an evidence. The preſent volumes bear the ſtamp of his malady in their very front; for the titles are not there printed as we have given them, according to their eſtabliſhed orthography, but "Engleiſh Romanceës", &c. printed for G. and W. Nicol, "in Pel-Mel"; and the Bibliographia alſo is ſtyled, "a Catalogue of Engleiſh Poets". It is in vain, now he can no longer anſwer the queſtion, to enquire why he ſo ſtrangely disfigured books, which are otherwiſe beautifully printed. No diſcoverable analogy accounts for many of his changes; and between one of his publications and another, he uſually made ſome innovations upon himſelf. He here delights to write *Miſter* at full length (if we forget not, his cuſtom once was to write Maſter); he prints alſo *writeër*, *poſſiblely*, *undertakeing*, *undertakeën*, *derive'd*, *continue'd*, and the plural of words in -y, uniformly with *-ys*, as *centurys*, *perſonalitys*, &c. Theſe inſtances occur in the very firſt pages, and may ſerve as a ſufficient ſpecimen of his whimſical innovations, which need not be further expoſed, ſince there is not, we truſt, the ſmalleſt chance that they will find a ſingle imitator.

Mr. Ritſon was a laborious, and might have been a valuable as well as uſeful man, had he not unfortunately miſtaken eccentricity for genius, of which he does not ſeem to have poſſeſſed a ſingle ſpark. This opinion probably led to a fond indulgence of all his whims and peculiarities; and of a temper not originally good, till the irritation, to which he was himſelf a conſtant acceſſary, was worked up at length into a fatal malady, of which the ſeeds were doubtleſs inherent; but which, by an oppoſite conduct of himſelf, might perhaps have been repreſſed for a much longer time, if not altogether ſubdued. It was impoſſible, even by kindneſs, to keep this unhappy creature from quarrelling with, and inſulting you: of this, we experienced no inſtance, becauſe happily we had no intercourſe with him; but from thoſe who had, we have abundant proofs of the fact. He is gone, however; and, as no man can more literally be ſaid to have "*fretted* his hour" upon the ſtage of life, the curtain may now be dropped upon him. So far as his ſtrange faults were occaſioned by conſtitutional malady, they are alſo extenuated by it; and they need not further be mentioned, than as furniſhing, in the cataſtrophe that enſued, a ſolemn warning againſt the indulgence of fooliſh eccentricities, and ſtill more of malignant paſſions.

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* Reviewed by us in our 22d vol. p. 483.

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Our buſineſs will now be to examine the value of his preſent works. Firſt, then, for the Metrical Romances. To prove the utility of publiſhing theſe, Mr. Ritſon has judiciouſly quoted Mr. Ellis, whoſe name and abilities muſt certainly give the higheſt ſanction to the opinion. Nor can we poſſibly illuſtrate the queſtion in a better manner than by *requoting* the ſame paſſage.

"As many of theſe metrical hiſtories and romances contain a conſiderable portion of poetic merit, and throw great light on the manners and opinions of former times, it were to be wiſhed that ſome of the beſt of them were reſcued from oblivion. A judicious collection of them, accurately publiſhed with proper illuſtrations, would be an important acceſſion to our ſtock of ancient Engliſh literature. Many of them exhibit no mean attempts at epic poetry; and, though full of the exploded fictions of chivalry, frequently diſplay great and inventive powers in the bards who compoſed them. They are at leaſt generally equal to any other poetry of the ſame age. They cannot indeed be put in competition with the nervous productions of ſo univerſal and commanding a genius as Chaucer; but they have a ſimplicity that makes them to be read with leſs interruption, and be more eaſily underſtood; and they are far more ſpirited and entertaining than the tedious allegories of Gower, or the dull and prolix legends of Lydgate; yet, while ſo much ſtreſs is laid upon the writings of theſe laſt, by ſuch as treat of Engliſh poetry, the old metrical romances, though far more popular in their time, are hardly known to exiſt. . . . Should the public encourage the revival of ſome of thoſe ancient epic ſongs of chivalry, they would frequently ſee the rich ore of an Arioſto or Taſſo, though buried, it may be, among the rubbiſh and droſs of barbarous times. Such a publication would anſwer many important uſes: it would throw new light on the riſe and progreſs of Engliſh poetry, the hiſtory of which can be but imperfectly underſtood if theſe are neglected; it would alſo ſerve to illuſtrate innumerable paſſages in our ancient claſſic poets, which, without their help, muſt be for ever obſcure."

To this Mr. Ritſon very properly adds:

"The publication ſo much deſired*, and ſo eloquently recommended by this learned and ingenious writer, has been at length undertaken; and to what he has ſaid in its favour, nothing remains to be added but ſome little information as to the mode in which it makes its appearance. This collection then of ANCIENT ENGLISH METRICAL ROMANCES conſiſts of ſuch pieces as, from a pretty general acquaintance, have been ſelected as the beſt. Every article is derived from ſome ancient manuſcript, or old printed copy, of the authenti-

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* In quoting from the preſent writer, we ſhall in general drop his fantaſtical and ridiculous peculiarities of ſpelling.

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city of which, the reader has all poſſible * ſatisfaction; and is printed with an accuracy and adherence to the original of which the public has had very few examples. The utmoſt care has been obſerved in the GLOSSARY, and every neceſſary or uſeful information (to the beſt of the editor's judgment) is given in the NOTES." P. iii.

The only thing to be regretted in the matter is, that Ritſon, by undertaking the taſk, took it out of the hands of a man ſo much more highly qualified for it. Mr. Ellis, in the eloquent recommendation of the deſign above-cited, meant, as it ſeems, to prepare the way for ſuch a publication of his own; but hearing that Ritſon had embarked in a ſimilar undertaking, he generouſly relinquiſhed it, and gave all the aſſiſtance in his power to one who, in ſome reſpects, but little deſerved it. Ritſon would certainly bring to the work much diligence, and a ſcrupulous accuracy about trifles, he would alſo accumulate much information of one kind or another. But Mr. Ellis would have made it an elegant and attractive work, ſuch as his ſpecimens of ancient Engliſh poetry: dulneſs would have been a ſtranger in his volumes as completely as ill-nature; and we ſhould have peruſed his illuſtrations with delight, inſtead of being obliged to wade through maſſes of pedantry, and often of malignity. Ritſon was a dull drudge, whoſe temper was as ſour, as his manners were coarſe. Mr. Ellis is himſelf a poet, a critic of moſt elegant taſte, and a man whoſe ſagacity is as uncommon, as his knowledge is various. To have exchanged one editor for the other, is therefore no trifling loſs to the public†.

This publication commences with a Diſſertation on Romance and Minſtrelſy, very copious and very heavy, but occaſionally interlarded with virulent abuſe of various perſons; and chiefly of the late Thomas Warton, and the Biſhop of Dromore: both of them men of too high character to require any defence from the injuries of ſuch an aſſailant. This Diſſertation is divided into four ſections. 1. On the Origin of Romance, p. v. 2. On the Saxon and Engliſh Language, p. lv. 3. On Romances, p. lxxxii. 4. On Minſtrels and Minſtrelſy, p. cxlviii. The whole is extended to the enormous length of 224 pages, of very ſmall and cloſe print. It muſt be confeſſed, that a conſiderable quantity of information is collected in theſe pages,

* To ſhow the abſurd rage of this poor man for innovation, in *poſſible*, and all other words with double *s*, he ſtudiouſly prints a ſhort *s* before a long one, merely to reverſe *the uſual cuſtom*; thus, poſsible.

† Some *ſpecimens* of this kind, we underſtand, are ſtill to be expected from that elegant editor.

but

but in a manner which makes it difficult to analyſe the performance, except ſo far as it is divided by the author. Mr. R. begins his Diſſertation, by an endeavour to confound Epic Poetry and Romance, interſperſed with a few paradoxes, of which he was inordinately fond. After this, he diſtinguiſhes very properly between the Latin language, and the *Romance* or *Roman*, the popular language of France, Italy, Spain, &c. formed, in a great meaſure, from a corruption of Latin. This was known before*, but is well illuſtrated here by quotations.

"The term Roman", he ſays, "*owed*, (that is, *ought*) in fact, to have been the diſtinguiſhing characteriſtic of the Latin tongue, which the French appear to have underſtood at the beginning of the ſeventh century; but this was, by no means, the caſe, as will appear from a paſſage quoted by Fauchet, from the *Roman d'Alexandre*, compoſed, he ſays, by perſons living in the year 1150:

La Verté de l'hiſtoir' ſi com' lī roix la fit,
Un clers di chaſteaudun, Lambert li Cors *l'eſcrit,*
Qui de Latin *la treſt, et* en Roman *la mit.*" P. xiii.

He then proceeds to examine three theories which have been formed for the Origin of Romance; thoſe which derive it, 1, from the Arabians; 2, from the Scandinavians; 3, the Provençals. Under the firſt head, he ſtrongly oppoſes and ridicules the opinion of Warton, who aſcribes them to the Cruſades. Of the delicacy of this cenſure, the following note affords a curious inſtance. Warton ſpeaks of modern criticiſm. "He means", ſays Ritſon, "that of Warburton, and the Warburtonian ſchool, of which the diſtinguiſhing characteriſtics are want of knowledge, extreme confidence, and habitual mendacity." P. xix. Yet even this is exceeded by ſome of his expreſſions reſpecting others. He next combats, with equal vehemence, the notion of their being derived from the Scandinavian Scalds. Here alſo he accuſes the Edda of being forged, as well as fabulous, p. xxx. and xxxii. We cannot find that he ſays any thing on the third opinion, which attributes Romances to the Provençals. But he thus ſums up his opinion. "After all, it ſeems highly probable, that the origin of romance, in every age or country, is to be ſought in the different ſyſtems of ſuperſtition which have from time to time prevailed"; and he adds, evidently meaning to depreciate Chriſtianity, "whether Pagan or Chriſtian." This ſpite againſt religion often makes its appearance in different forms. "The firſt metrical Romance, that is known to have exiſted",

* See a curious and valuable Diſſertation by Joſ. Planta, Eſq. on the *Romance* language, as ſtill extant in a part of Swiſſerland, in the Philoſophical Tranſactions.

he

he ſays, " was the *Chanſon de Roland, which is poſſibly* ſtill extant in ſome national or monkiſh library" ; but he enquires in vain after them. Another nearly of the ſame age (12th century) is the *Roman de Guillaume d'Orange, ſurnommé au court nez*". The next is a Chronicle-hiſtory of the Britons and Engliſh, from Jaſon and the Golden Fleece, to Henry I. of England. Then follow *Alexander Bernay*, and *Lambert li Cors*, joint-rhymers, and next *Maiſtre Wace, Gace, or Gaſſe*, a Norman poet, author of le Brut, with a few others.

2. We cannot follow him through his account of the Saxon and Engliſh language. After a tedious narrative about the Saxons, he ſays;

" The firſt inſtance of the Engliſh tongue which Mr. Tyrwhitt had diſcovered, in the parliamentary proceedings, was the confeſſion of Thomas Duke of Glouceſter in 1398. He might, however, have met with a petition of the Mercers of London, ten years earlier. The oldeſt Engliſh inſtrument produced by Rymer is dated 1368 ; but an indenture in the ſame idiom, betwixt the Abbot and Convent of Whitby, and Robert the ſon of John Buſtard, dated at York, in 1343, is the earlieſt known." P. lxxx.

But if this part does not abound with other matters of entertainment, it affords ſome fine ſpecimens of ſtyle, among which we muſt produce one. This alſo, once for all, we ſhall give in the curious ſpelling of the author, that he may be ſeen in all his beauty, by thoſe who will not open his own book.

" The Saxon language, after haveing been corrupted by the Danes, who ſpoke a tongue of diſtant affinity, began to be infected by the Norman French, before the conqueſt of *Engleland.* (ſo always) We are told by Ingulph, that Edward the Confeſſor, born in Engleland, but brought up, and tarrying a very long time in Normandy, had allmoſt become a Frenchman, bringing over, and attracting a great many from Normandy, whom, being promoteëd to various dignitys he raiſe'd very high. The whole land, therefor, being introduce'd under the King, and the Normans, began to diſmiſs the Engleiſh cuſtoms, and, in many things to imitate the manners of the French; the Gallic idiom, that is, all the great men in their courts to ſpeak; their charters and deeds to make; and their own cuſtom in theſe, and many other things, to be aſhame'd of." P. lxii.

3. Under the article Romances, Mr. Ritſon agrees with Mr. Tyrwhitt, that, " prior to the age of Chaucer, we have no Engliſh Romance which is not a tranſlation of ſome earlier French one". P. xcvii. The moſt ancient now extant is the verſion of Wace's Brut, by Layamon, a prieſt, of which a curious ſpecimen may be ſeen in Mr. Ellis's firſt vol. p. 61. It is a ſtrangely corrupt mixture of Saxon and Norman, in the

ſtyle of the Saxon poety, without rhyme, p. lxxxiii. Afterwards, he ſays again:

"That the Engliſh acquired the art of romance writing from the French ſeems clear and certain, as moſt of the ſpecimens of that art, in the former language, are palpable and manifeſt tranſlations of thoſe in the other, and this too may ſerve to account for the Origin of Romance in Italy, Spain, Germany, and Scandinavia: but the French romances are too ancient to be indebted for their exiſtence to more barbarous nations. It is, therefore, a vain and futile endeavour to ſeek for the origin of romance: in all ages and countries where literature has been cultivated, and genius and taſte inſpired, whether in India, Perſia, Greece, Italy, or France, the earlieſt product of that cultivation, and that genius and taſte, has been poetry and romance, with reciprocal obligations, perhaps, between one country and another." P. c.

This opinion certainly approaches very nearly to the truth, except that the reader muſt keep in recollection, that the enquirer includes every ſpecies of Epic poetry under the name of Romance; without which latitude the inſtances in Greece and Rome would be very difficult to find. He then gives, from ſeveral old Engliſh poems, curious liſts of the Romances popular in early times: and he refers for ſome to the valuable, though mutilated, folio, in the poſſeſſion of the Biſhop of Dromore, the exiſtence of which he once moſt poſitively and inſolently denied. Even now he ſneers at it, as in a miſerable ſtate, in a degree which, if our recollection be accurate*, will be ſtrongly contradicted, whenever a true account of it ſhall be publiſhed. Ritſon, whoſe great boaſt was always a minute and even ſuperfluous accuracy in trifles, eſteemed it a heinous offence in the Biſhop, to have reſtored the mutilated parts of his old poems by his own elegant pen. He therefore triumphantly prints, in oppoſite pages, the Poem of the Marriage of Sir Gawaine, as it ſtood in the original MS. and as it was firſt publiſhed by Dr. Percy. But as the materials for this accuſation were taken from that author's own avowal, in his different editions of 1775 and 1795, the merit of the diſcovery does not reſt with the preſent hiſtorian. In ſpite of all the railing of Mr. Ritſon, the public will always feel grateful to the taſte and ingenuity which made of the "Reliques of Ancient Engliſh Poetry", one of the moſt entertaining and deſervedly popular books that ever were produced. While the ſtiff and pedantic accuracy of Dr. P.'s accuſer has confined his volumes to the ſhelves of a very few curious readers.

* We not only ſaw the MS. but atteſted its exiſtence and principal contents, againſt Ritſon, in a former volume of the Britiſh Critic.

4. Of

4. Of this fourth diviſion, the chief purpoſe is to ſhow, that the Minſtrel or performer of the muſic, was not generally the compoſer of that, or the words; and that, whatever eſtimation they might for ſome period have had, they quickly degenerated into mere ſtrollers and buffoons. Several curious particulars are here collected, which the lover of literary antiquities will read with much gratification.

We come now to the body of the work, which contains the following Romances. 1. *Ywaine and Gawin;* the original of which is the French Romance, entitled *Le Chevalier au Lion*, by Chreſtien de Troyes, an eminent French poet, who died in 1191. The Engliſh Romance is printed from a MS. in the Cotton Library, marked Galba, E. IX. which contains the only ancient copy of the poem at preſent known. It ſeems, ſays the editor, to have been written "in the time of Richard II. or towards the cloſe of the 14th century; and not, as appeared to Warton, who knew nothing of the age of MSS. and probably never ſaw this, in the reign of Henry VI."

2. *Launfal*, alſo from a Cotton MS. (Caligula, A. II.) The original is by *Marie de France*, a Norman poeteſs, and is printed by Le Grand, in the firſt volume of his Fabliaux, and elegantly imitated in verſe by Mr. Way, in his firſt volume*. Theſe two are in the firſt volume of the preſent collection.

VOLUME II.

3. *Lybeaus Diſconus*, i. e. *Le beau deſconnu*, the beautiful unknown. Three copies of this Romance in Engliſh are known to be extant, one in the Cotton collection, a ſecond in the library of Lincoln's Inn, and a third in Dr. Percy's folio MS. The French original is not at preſent known.

4. *The Geſte of Kyng Horn*, believed to be the the oldeſt Engliſh Romance now extant, unleſs we except the *Triſtrem* of Thomas Rymour, or rather *Thomas of Ercildoune*, called the Rhymer†. It is printed from an Harleian MS. No. 2253. An imperfect copy of the French original is preſerved in the ſame collection, No. 527. In his notes (vol. iii. p. 282) Mr. Ritſon gives another Romance on the ſame ſtory, entitled *Horn Childe and Maiden Rimnild*, from the Auchinleck MS. where alone it is preſerved, but not perfect.

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* See Brit. Crit. vol. ix. p. 162.

† This Romance of *Triſtrem* has juſt obtained a ſeparate edition, from the Auchinleck MS. with much illuſtration by the very able and intelligent Mr. Walter Scott, who ſo ſtyles the author in his title-page. The Auckinleck MS. is accurately deſcribed by Mr. Scott in the above work. See Appendix to Introduction, No. IV. p. cvii.

5. *The*

5. *The Kyng of Tars.* This, which is rather a pious legend than a Romance, is printed from a folio in the Bodleian Library, known (ſays Mr. R.) by the title of *Manuſcript Vernon;* being a preſent from Edward Vernon, Eſq. formerly of Trinity College, Oxford, and a Colonel in the Royal army, in the civil wars of Charles I. Another copy, but imperfect, and with many variations, is in the Auchinleck MS. Both are from ſome unknown French original.

6. *Emare*, from a ſingle copy, extant in the Cotton MS. *Caligula*, A. II. The French original, though often referred to in the Poem, is not at preſent known.

"The ſtory, however", ſays the editor, "is related at great length, though with ſome variations, and under different names, by the poet Gower, in the ſecond book of his *Confeſſio Amantis*, and after him, by Chaucer, in his *Man of Lawes Tale.*" Vol. iii. p. 323.

7. *Sir Orpheo.* The account of this may beſt be given by the editor.

"This lay, or tale, being rather too conciſe to be denominated a metrical romance, is a Gothic metamorphoſis of the claſſical Epiſode of Orpheus and Eurydice, ſo beautifully related by Ovid. (He might have ſaid alſo, by Virgil.) It profeſſes, like the tales of Mary of France, to be a lay of Britain—and, if it have not ſo much merit as ſome others of theſe poetical compoſitions, the moſt faſtidious reader can ſcarcely complain of its prolixity. There are two copies of this poem; one, from which it was tranſcribed, among the Harleian MSS. No. 3810; and another in the Auchinleck MS. (W. 4. 1. n°. liii.) in the Advocate's library, Edinburgh: each more or leſs imperfect." Ibid. p. 333.

8. *Chronicle of England.* "There can be no doubt", ſays Mr. R. "that this and ſimilar chronicles were compoſed for the purpoſe of being ſung in public to the harp." For this fact he cites Hearne, who ſays, "our modern ballads are for the moſt part romantic; but the old ones contain matter of fact, and were generally written by good ſcholars.—They were a ſort of Chronicles. So that the wiſe founder of New College permitted them to be *ſung*, by the fellows and ſcholars of that College, upon extraordinary days." The preſent Chronicle, it is added, bears internal evidence of being compoſed in the reign of Edward the Second, and the MS. itſelf is judged to be of the ſame age.

VOLUME III.

9. *Le bone Florence of Rome.* A modern reader will, at firſt ſight, little ſuſpect *le bone Florence* to be a female, but this irregularity is well explained by the editor.

"The

" The name of the Romance, or its heroine, would be more properly written *La bonne* Florence of (rather *de*) Rome, but our anceſtors, who acquired their French, like Chaucer's prioreſs,

After the ſcole of Stratford atte bowe,

ſeem to have paid little or no attention to gender. We ſtill call the pariſh of St. Mary *la bonne*, as grammatically it owes (i. e. *ought*) to be *St. Mary le bone*." P. 341.

This Romance is publiſhed from a MS. in Biſhop More's collections, in the public library at Cambridge; (No. 690) written about the time of Edward IV. The French original, though apparently referred to, is unknown.

10. *The Earl of Tolous.* From the above-mentioned MS. at Cambridge. There is another copy in the Aſhmolean Muſeum, and a third, imperfect, in the library of Lincoln Cathedral. The original is unknown.

11. *The Squyr of Lowe Degre.* This, which appears to be originally Engliſh, is not known to be extant in MS. but is here reprinted from a copy in black letter, 4to. in Mr. Garrick's collection, now in the Britiſh Muſeum; (K. vol. 9) and it is proved by alluſions of other poets to have been highly popular.

12. *The Knight of Curteſy, and the Fair Lady of Faguell.* The perſons here mentioned are celebrated lovers, and the ſubject of a metrical romance in French of the 13th century, ſtill extant in the National Library at Paris. (No. 195) This preſent poem, which is ſuppoſed to be a ſort of tranſlation from the French, is here republiſhed from an old 4to. pamphlet in black letter, printed before 1568, and extant only in the Bodleian Library.

Such are the contents of theſe volumes, with the addition of Notes, and a copious Gloſſary, made with exemplary care and exactneſs. It would be to little purpoſe to extract much, in this place, from the original Romances, which could only be reliſhed by thoſe who are well verſed in old Engliſh. Of the ſcrupulous care and accuracy with which they were printed by Mr. Ritſon, there ſeems no reaſon to doubt. We ſhall content ourſelves with giving a ſpecimen from the opening of the laſt Romance, which is leſs obſolete in language, and ſomewhat more poetical, than many of the reſt.

" In Faguell*, a fayre countrè,
A great Lorde ſomtyme dyd dwell,
Which had a Lady ſo fayre and fre,
That all men geed of her dyd tell.

* Properly *Faguell* or *Faiel* is the name of the Lady's huſband, and the *Knight of Curteſy* is whimſically corrupted from the *Châtellain de Coucy*, who is the hero of the French Romance. See Notes.

" Fayre

" Fayre and pleaſaunt ſhe was in ſight,
Gentyl and amyable in eche degre;
Chaſte to her Lorde, bothe day and nyght,
As is the turtyll upon the tre.

" All men her loved, bothe yonge and olde,
For her vertue and gentylneſſe.
Alſo in that lande was a Knyght bolde,
Ryght wyſe and ful of doughtineſſe.

" All men ſpake of his hardyneſſe,
Ryche and poore of eche degre;
So that they called him, doutleſſe,
The noble Knyght of Curteſy.

" This Knight ſo curteys was and bolde,
That the Lord herde thereof anone;
He ſayd that ſpeke with him he wolde.
For hym the meſſengere is gone."

He goes then to the Lord of Faguell, and falls in love with the Lady, and ſhe with him.

" This Lady, of whom I ſpake before,
Seyng this Knight ſo good and kynde,
Afore all men that ever were bore,
She ſet on hym her herte and minde.

" His paramour ſhe thought to be,
Hym for to love wyth herte and minde,
Nat in vyce but in chaſtytè,
As chyldren that together are kynde.

" This Knight alſo curteyſe and wyſe,
With herte and mynde both ferme and faſt,
Lovyd this Lady wythouten vyſe,
Whyche tyll they dyed dyd ever laſte.

" Both night and day theſe lovers true
Suffred greate paine, wo, and grevaunce,
How eche to other theyr minde might ſhewe;
Tyll at the laſt, by a ſodaine chance,

" This Knight was in a garden grene,
And thus began him to complayne,
Alas! he ſayd, with murnynge eyen,
Now is my herte in wo and payne.

" From mournynge can I nat refrayne,
This Ladyes love dothe me ſo wounde,
I fear ſhe hath of me diſdayne:
With that he fell downe to the grounde.

" The Ladye in a wyndowe laye,
With herte colde as any ſtone;
She wyſt nat what to do nor ſaye
When ſhe herde the Knightes mone," Vol. iii. p. 193.

The Lady then goes into the garden, and falls in a ſwoon upon the Knight, being ſo much affected with his grief. When they both recover, they vow a mutual love, but of the Platonic kind, which nevertheleſs is ſealed with kiſſes. Thus begins this curious tale, which is extended to 500 lines. This chaſte amour, however, which begins ſo prettily, concludes very tragically, like another famous tale; for the Lord of Faguel, a dull man, not approving or comprehending the Platoniſm vowed between the lovers, kills the Knight, and gives his heart to his wife for food, who dies conſequently of grief. The notes to theſe Romances diſplay, as thoſe of Mr. Ritſon uſually do, much curious reſearch, and much accuracy, but a violent love for contention. In a note on the Romance of Lybeaus, p. 257, he ſeems to prove, that the name of *Termagaunt*, ſo often coupled by our old poets with that of *Mahoun*, or Mahomet, is corrupted from the French *Tervagaunt*, and not the contrary, as had been thought by ſome acute critics. But he is ſo unſucceſsful in his attempt to find an etymology for *Tervagaunt*, as a good deal to weaken the conviction of his reader.

We ſhall now ſpeak briefly of the other work, which appeared at or about the ſame time with the former, the " Bibliographia Poetica". It is a Dictionary of names, divided into five ſeparate alphabets, for five ſucceſſive centuries, beginning with the twelfth. The only deficiency appears to be the want of a general alphabetical Index, to aſſiſt the enquirer who is not ſure of the age of an author. In the three firſt centuries, he names, of courſe, are few; but in the fifteenth and ſixteenth they are numerous. The author has here exerted all his uſual diligence; and his *Bibliographia*, which might almoſt have been called a *Biographia**, will be a ſtandard work of reference for perſons who delight in literary reſearch. One of his efforts, in the twelfth century, is to explain the non-exiſtence of a ſuppoſed Engliſh poet, called Hamillan. We ſhall inſert his remark, which is curious.

" HAMILLAN is a name introduced merely for the purpoſe of correcting the miſrepreſentation of Winſtanley. " Should we", ſays

* Not quite, becauſe names are often inſerted when nothing is known of the life.

that

that ill-informed and inaccurate writer, "forget the learned Hamillan, our book would be thought to be imperfect; ſo terſe and fluent is his verſe, of which we ſhall give you two examples; the one out of Mr. John Speed, his deſcription of Devon,—the other out of Mr. Weever, his *Funeral Monuments*". Theſe examples are doubtleſs aſtoniſhingly *terſe and fluent* for the age alluded to; being, in fact, good tranſlations, in the Alexandrine metre of Drayton, and very probably by that poet himſelf, from the Latin hexameters of Hanvillan, or Hanvil, quoted in *Camden's Britannia, and more at large in his Remains.*" P. 6.

Beſides thus extinguiſhing an imaginary poet, Mr. R. has brought multitudes to notice, whoſe names were never ſeen before in literary hiſtory, being authors merely of commendatory verſes to other writers, or of obſcure tracts known to very few collectors. His diligence in theſe reſearches is very ſingular; and he has been aſſiſted occaſionally by the enquiries and information of Mr. Park, whoſe merits as a literary antiquary are now becoming generally known. Ritſon, however, was as difficult to deal with as a friend, as in any other relation of life; and becauſe Mr. Park, in tranſcribing a title-page, had omitted a word, and inſerted it above the line, he not only refuſed him a copy of the book, but accuſed him of making *a knaviſh interpolation.* This anecdote, though we did not receive it from the firſt hands, we have reaſon to believe perfectly true. The preſent work, however, muſt remain as a monument of uſeful diligence, from which we could with pleaſure take ſeveral ſpecimens, were it not difficult where to chooſe in ſuch variety, and had we not already expatiated at great length on the former of theſe two works. It is rather a ſingular circumſtance, that the unfortunate author grew more whimſical as he proceeded in the printing of this book. At p. 6, whence we cited the article on Hamillan, and long after, there are hardly any words disfigured by peculiar ſpelling; but, towards the latter end, we have *verſeës*, *undertakeën*, *Engleiſh*, and all the abſurdity of the edition of the Metrical Romances. To the labours of Mr. Ritſon the friends of Engliſh literature muſt owe perpetual obligation, and we much wiſh to ſee his induſtry and accuracy imitated; but his character, life, and death, we hope will never find parallels.

ART. IV. *The Trial of the Spirits, a ſeaſonable Caution againſt Spiritual Deluſion; in Three Diſcourſes, addreſſed to the Congregation aſſembled in Chriſt Church, Bath. By the Rev. Charles Daubeny, Miniſter of Chriſt Church, Bath.* 8vo. 78 pp. 2s. Rivingtons. 1804.

THIS is indeed a ſeaſonable caution; and, if thoſe to whom it is given, do not profit by it, the fault will be their own. After a preliminary addreſs, pointing out the danger to be apprehended from the zeal of enthuſiaſts and ſchiſmatics, the excellent author enters upon his ſubject in a manner calculated to prevent thoſe miſrepreſentations of his doctrine, which experience muſt have taught him to expect from ſome of the fraternity ycleped *true churchmen*. From John iii. 8, he proves the fact, that Chriſtians are directed in working out their own ſalvation by the powerful, though not irreſiſtible, influence of the Spirit; and ſhows that no objection can be conſiſtently urged againſt the truth of this fact, from our ignorance of the manner in which the Spirit of God operates on the mind of man. His illuſtrations of the argument from the phænomena of nature are judicious and ſatisfactory; though we could wiſh that, to prevent the cavils of the modern philoſopher, he had, on one or two occaſions, either expreſſed himſelf with greater accuracy, or obſerved that he took words in their popular acceptation.

There is no good reaſon to believe, that "of all bodily things wind is the leaſt bodily", or that it really "comes neareſt to the nature of a ſpirit." P. 20. This has indeed been the vulgar opinion in all ages; and hence, in moſt languages, perhaps in all, the word employed to denote *ſpirit*, in its original ſenſe ſignifies *breath* or *air*; but Chemiſtry ſhows it to be at leaſt probable, that the moſt ſolid ſubſtance may be rarefied into *air*, or as it is now called a *gas*, by heat; and that the moſt fluid body may be condenſed into a *ſolid* by cold. The general opinion, however, at the time when languages were formed, is ſufficient to authorize the uſe which Mr. Daubeny here makes of theſe expreſſions; and it is only to ſhut the mouths of thoſe, who, in reaſoning as well as in action, "ſtrain at a gnat and ſwallow a camel", that we have ſtopped to make this obſervation. "The union of our ſpiritual and corporeal part in the ſame *ſubſtance*", a phraſe which occurs in p. 29, is undoubtedly a typographical error, which the reader will correct by ſubſtituting the word *perſon* for *ſubſtance*.

The

The ſecond and third Diſcourſes are from 1 John iv. 1; and in them the author explains what the Apoſtle meant by the *ſpirits* to be tried; points out the difference as well as the agreement between the trials to be made in the earlieſt ages and now; proves that in every age no correct judgment can be formed, but by comparing the effects of the Spirit with a ſteady and well-known ſtandard; and then ſhows, that modern fanatics not only "bear witneſs of themſelves", but alſo reverſe the method of trial preſcribed in the Scriptures.

"Truly ſpiritual men, and pretenders to the Spirit, in forming an eſtimate of their reſpective condition, adopt a very different proceſs of judgment. The falſe pretender argues *forward from the cauſe to the effect*; and ſuppoſing his premiſes indiſputable, proceeds in confidence to his concluſion. Conſidering himſelf, from the teſtimony of his *private feeling* and *experience*, to be the choſen of God, and as ſuch under the peculiar guidance of the Spirit; he concludes himſelf to be poſſeſſed of what conſtitutes the reality of the character he aſſumes. Thus his actions, whatever they may be, derive a ſanction from the principle, of which he ſuppoſes himſelf in poſſeſſion. A deception which has led, and is at all times capable of leading, to the moſt fatal extravagancies.

"Whereas the *truly ſpiritual* man proceeds on much ſurer ground; by arguing *backwards from the effect to its cauſe*. Conſidering that all holy deſires, all juſt works, and all Chriſtian graces, proceed from the Holy Spirit; ſo far as, upon impartial examination, he can trace theſe characteriſtic marks of a regenerate mind in his own character; ſo far he concludes himſelf to be living under the influence and direction of the Holy Spirit of God. Thus whilſt the falſe pretender proves his practice by his profeſſion; firſt preſuming that he has the Spirit, and thence concluding that his ways are ſpiritual; the truly ſpiritual man, proves his profeſſion by his practice; by firſt bringing himſelf to the ſtandard of the Goſpel, and from the conviction that his life correſponds with it, thence concluding himſelf to be in the number of God's faithful people. And ſhould he be aſked to give a reaſon for his faith, he may adopt, in a qualified ſenſe, the language addreſſed by our Saviour to the Jews; "*If I do not the works*, believe me not. But if I do, though ye believe not me, believe the works." For thus Nicodemus reaſoned with our Saviour on a ſimilar point; "No man can do the works that thou doeſt, except God be with him." P. 56.

From this ſpecimen, we truſt that the reader will perceive, that theſe three Diſcourſes are worthy of the author of *a Guide to the Church*, and that he will therefore peruſe them with the moſt ſerious attention.

ART.

ART. V. *Munimenta Antiqua: or, Obſervations on ancient Caſtles: including the Remarks on the whole Progreſs of Architecture, eccleſiaſtical as well as military, in Great Britain: and on the correſponding Changes in Manners, Laws, and Cuſtoms; tending both to illuſtrate Modern Hiſtory, and to elucidate many intereſting Paſſages in various ancient Claſſic Authors. By Edward King, Eſq. F. R. S. and A. S. Vol. III.* Folio. 3l. 13s. 6d. G. and W. Nicol. 1804.

WE have already, in different parts of the Britiſh Critic, taken due notice of the former volumes of this elaborate and magnificent work; and it affords us real ſatisfaction to have the continuation of it before us, proſecuted with unabated ardour, with the ſame acuteneſs of remark, and with equally profound inveſtigation.

This volume commences with the third Book, and contains obſervations on ſuch works of the Britons as appear to have been conſtructed in imitation of thoſe of foreign nations. The firſt Chapter exhibits to the antiquarian reader, remarks with regard to ſuch ſtructures as bear the ſtrongeſt indications of having been imitations of architecture in the more eaſtern parts of the world, inhabited by Syrians, Medes, and Perſians, and in Aſia Minor. Mr. King commences his diſſertation on this ſubject by demonſtrating, that there are ſtructures in this iſland, which are evidently unlike any thing Saxon, Daniſh, or Norman; but having a ſtriking reſemblance to Phœnician, Syrian, and Median caſtles. In conformation of this hypotheſis, he compares Launceſton Caſtle in Cornwall with Ecbatana in Media, and continues the ſame ſort of parallel through the whole of the Chapter, to the extent of 131 pages.

Many excellent and valuable illuſtrations of paſſages in the holy Scriptures, as well as of many curious incidental circumſtances which occur in ancient claſſic authors, will here be found. Among the more intereſting parts of this Chapter, the reader will be more particularly detained and delighted with the learned and acute analyſis of the fortreſs of Ecbatana, and of Homer's deſcription of the palace of Ulyſſes. Of the manner in which the learned author purſues his enquiries, the following extract exhibits a pleaſing ſpecimen.

"As in the foregoing account of Abimelech, we find the fortreſs, and the *houſe of Berith*, to have been one and the ſame edifice: ſo in the hiſtory of *Samſon*, we may now be led to conclude, in like manner, concerning the *Temple of Dagon*; and may obtain a means of flinging light upon what has long been one of the moſt inexplicable paſſages of Scripture;—the hiſtory of Samſon's death.

" For there is the utmoſt reaſon to ſuppoſe, that *the houſe of Dagon*, like *the houſe of Berith*, was a tower, and a ſtrong-hold; and much of the ſame conſtruction: that is, with floors, and with a flat roof, ſupported by beams of timber, that were laid, and reſted, with one of their ends on ſtone truſſes, and ledges in the wall; and with the other of their ends, on pillars ſtanding in the midſt of the building.

" Such a building would not only contain its abominable idols, in niches in the wall, but would hold a great number of perſons; inferior officers, and military men, on the firſt floor; *the Lords of the Philiſtines*, on the upper floor (the ſtate apartment) and a multitude of men and women on the flat roof, to behold the ſport that was made by the mocking of *Samſon*, in the open court of the temple: and it is eaſy to be conceived, that as, on being firſt brought from the priſon-houſe (or dungeon) he was placed *between the* (wooden) *pillars* that ſupported the floors of the tower, or *houſe of Dagon*; ſo that when he was weary, he might be carried to the ſame ſpot, in the dark room, at the bottom of the tower again; and might there deſire to *feel thoſe pillars*; when by the pulling of them down with his returning ſtrength, the whole of the interior of the building would give way, and all would fall, with the *Lords of the Philiſtines*, the officers, and ſoldiers, on the two upper floors, and the men, women, and children, on the flat roof, cruſhing *Samſon*, and all beneath; and deſtroying all, as effectually, as if the whole tower had been ſet on fire, and every floor burnt.

" As to the preciſe number that periſhed, it is well known to learned commentators, what miſtakes have ariſen, in many parts of our copies, and tranſlations of Holy Writ, both from the ancient way of expreſſing numbers by letters, and from the general and indeterminate manner in which large numbers of armies and people are uſually deſcribed. It may be ſufficient, therefore, to conceive that every floor was crowded.

" But that the foregoing is the right idea of this piece of hiſtory, may be concluded from what we actually know of the ancient temple of *Mecca*; which ever was, and ſtill is, a *ſmall ſquare tower*; with its door of entrance at a conſiderable height from the ground; with two floors, beſides the vault, or dungeon beneath; and with thoſe floors ſupported by three wooden pillars in the middle; and was originally, before the time of Mahomet, an idol temple, like the *houſe of Berith*, or the *houſe of Dagon*, having ſome hundred ſmall idols within, and upon its walls.

The *Caaba*, or *Holy Houſe*, of this celebrated temple at *Mecca* in *Arabia*, is acknowledged to have exiſted, as a building, *nearly in its preſent form*, many centuries before the days of *Mahomet*: and whatever we may think of the ſtrange tradition concerning its being nearly coeval with the world; and of its being built by *Adam*; or of the no leſs ſtrange traditions, concerning *Seths* having built an houſe exactly in *the ſame form*; or of its being rebuilt by *Abraham* and *Iſhmael*; yet theſe traditions, however falſe, and the care taken in rebuilding, and repairing it very nearly in the ſame form, in ſucceeding ages, ſhow that it was, in a decidedly acknowledged manner, built on a plan of one of the *moſt original houſes* in the world; and ſuch as had been the

reſidence

reſidence of ſome perſonage of the greateſt dignity; and after a pattern that was both prior to the erection of thoſe *Phœnician*, *Median*, and *Syrian* ſtructures, to which we have been referring; and a pattern from which even the general deſign of thoſe ſtructures, as to ſtrength and ſafety, might firſt be derived. According to the Arabic writers, this edifice was twenty-four cubits from north to ſouth, twenty-three cubits from eaſt to weſt, and twenty-ſeven cubits high; and the door (which is on the eaſt ſide) was about four cubits from the ground.

"From whence it follows (if we take this cubit to have been as the Egyptian cubit was, and as the longeſt Hebrew cubit was, different from that of the Ark, and about 1 foot 9 inches, and 8 or 10 tenths) that it was on the outſide, at moſt, about 43 or 44 feet from north to ſouth, about 41 or 42 from eaſt to weſt, and about 50 feet high; and ſuppoſing the walls to have been of any conſiderable thickneſs, that the apartment within could not have been above 25 feet or 30 any way; or if the cubit was the ſame as that of the Ark, then not above 22 feet; whilſt the door being about $7\frac{1}{2}$ feet from the ground, there will remain in height, beſides the dark ground apartment underneath, juſt ſpace for two rooms above, one over another, about 16 or 17 feet high, beſides the parapet of the flat roof at the top, and the thickneſs of the floors.

"We have here, therefore, in this, which is affirmed to have been the *form ſtill continued* of the moſt ancient *houſe in the world*, a tower with its door of entrance high above the ground, and ſtill to be approached only by temporary wooden ſteps.

"And we are given to underſtand, that the floor of the rooms are each ſupported on the inſide by *three* pillars in the midſt; and, though there was not here indeed a well in the centre, between the pillars, yet, as a neceſſary appendage to all ancient towers, we find near this tower the celebrated well Zemzem, included within the ſacred court of the Temple, and made no leſs an object of veneration than the *Caaba* itſelf. *Pitts*, who was actually in the Caaba twice, ſays, *I profeſs I found nothing worth ſeeing in it, only two wooden pillars in the midſt, to keep up the roof, and a bar of iron faſtened to them, on which hanged three or four ſilver lamps*; but, as he tells us, that it was deemed *ſinful to gaze about*; and that going in as a converted renegado and Mahometan, he could only juſt venture to caſt an eye during his appearance of devotion, it is very poſſible the *third* pillar was concealed from him by one of the others, in the poſition where he ſtood, near the door; for the Mahometan writers expreſsly tell us, that there are *three* octangular pillars of aloes wood, which ſupport a double roof: by which expreſſion we may underſtand, that there is not only the roof or ceiling of the ſacred room itſelf, but alſo that of another room over it; to which, as well as to the flat terraces above, we may be well aſſured, though the writers are ſilent on the ſubject, there is ſome mode of aſcent, either by a ſtaircaſe in one corner of the tower, or ſome other way. *Pitts* ſays, when, on the two ſacred days, once in ſix weeks, the *beat allah*, or *Caaba*, is opened, a ſort of *ladder ſtairs* are brought, for that purpoſe, to the threſhold of the door; and that the door is plated all over with ſilver. The floor is of marble, and ſo are the walls on the inſide, on which is written

ſomething

ſomething in Arabic; and they are ſometimes covered with ſilk hangings.

"This is its preſent ſtate; but we are expreſsly told, from the beſt authority, that it was an Heathen Temple originally, in the ſame veneration among the Arabs that the Temple of Delphos was among the Greeks; and whither all their tribes, for many ages, came once a year, to perform their idolatrous ceremonies; and that there were, within the Temple, *images* of angels, and a figure of Abraham, holding in his hand a bundle of arrows; and on the outſide, 360 idols, all of which Mahomet deſtroyed, and then performed religious obſervances of purification, to devote the building to the worſhip of God alone.

"The accounts, therefore, of *the houſe of Berith*, of *the houſe of Dagon*, and of *the original houſe of Arabian idolatry at Mecca*, do all fling light upon the original *Phœnician and Syrian* mode of conſtructing *Keep Towers*, and of making *them* ſometimes both places of idolatrous worſhip and ſtrong holds; and may even be illuſtrated from the remains of our *Britiſh* caſtles, built in imitation of *Phœnician* and *Syrian* ſtructures." P. 81.

The ſecond Chapter contains obſervations on ſuch works of the Britons as appear to be imitations of the works of the Romans. Among theſe are Micklegate Bar at York, Newport Gate at Lincoln, the Leaning Tower at Caerleen, Orford Caſtle in Suffolk, &c. Some Britiſh caſtles are deſcribed, in which imitations of Syrian caſtles, and of Roman architecture conjointly, may be diſcovered: inſtances alſo of reſidence in Keep Towers are adduced in ancient times, and even in more modern ages. Of this, the famous Macbeth, among others, is given as an example. Similar to this was the reſidence of the Sinclairs, of the celebrated Thane of Cawdor, of Malcolm Canmore, King of Scotland, the family of the Caſſils, &c. The great Lord Mansfield was born in one of theſe caſtles, built by one of the Earls of Annandale; the reſidence too of Simon Frazer, Lord Lovat, in the Highlands, at Caſtle Dunie, was of this deſcription. But ſtill more curious, to us at leaſt, are the contents of the third Chapter; in which we find obſervations on ſuch works of the Britons as appear to have been, in the ruder and more remote parts of the iſland, more diſtant imitations of the firſt Britiſh imitations of Phœnician ſtructures, that is, imitations of imitations. Theſe are now called Duns. The ſubject is thus introduced.

"Before we entirely let go our attention to *Britiſh ſtructures*, ſome further objects, of a very ſingular kind, demand our attention, and may juſtly induce us to carry our reſearches one ſtep further. Theſe are a moſt ſtrange ſpecies of building, which (long before the very exiſtence of the Dens of the *Sinclairs*, or of thoſe at *Freſwick*, or at *Loch Lomond*, or that of *Macbeth* at *Dunſinane*) were conſtructed, in moſt

moſt rude uncivilized parts of this iſland, by thoſe who firſt dwelt there, only one degree above mere ſavages.

" They are found in *Scotland*, and have been called *Pictiſh Dens* or *Duns*; and, upon ſtrict examination, appear evidently to have been rude reſemblances of ſuch round *Keep Towers* as the more civilized Britons had erected in other parts; mere *imitations* of *imitations*, which have long been objects of ſtrange admiration to the cu[illegible]s; but which, by means of that regular train of inveſtigation which we have been purſuing, may perhaps now be ſomewhat better underſtood.

" *The Picts* were certainly a moſt barbarous people, whoſe hiſtory has been involved in much confuſion; but which may nevertheleſs, with due care and caution, be traced out, and ſeems to have been ſo moſt ſucceſsfully by one of our lateſt and moſt ingenious writers. An entire concurrence of ſentiment with him in this point is a ſufficient reaſon for my adopting almoſt his own words.

" All the unconquered Britons, who dwelt without the limits of the Roman empire, were commonly called by the general name of Caledonians (Caledoni) by the Romans, and alſo by the provincial Britons, during the firſt, ſecond, and third centuries; but about the beginning of the fourth century, they were found diſtinguiſhed by two new names, *Scots* and *Picts*. We hear nothing by tradition, or by means of any record, of any invaſion of the Caledonians by ſuch *diſtinct people as the Picts*; nor of any period of time when either *Scots* or *Picts*, as *foreigners* or *ſtrangers*, firſt entered *Caledonia*.

" We cannot therefore but conclude, that theſe denominations were merely *new names* of the ſame people, not aſſumed by the *Caledonians* themſelves, but impoſed upon them contumelioufly by their neighbours and conſtant enemies, the *provincial Britons*, out of revenge and hatred for the many injuries they ſuffered by their frequent depredations.

" In the vulgar language of *Britain*, at that time, *Scurte* (which latinized is *Scoti*) ſignifies *the wandering nation*; and *Pictich* (which latinized is *Picti*) ſignifies *thieves* or *plunderers*.

" And ſure enough the *Caledonians* had, very early after the ſucceſſes of the Romans, adopted uniformly a mode of life which might well bring upon them theſe reproachful epithets.

" In the time of *Adrian* and the *Antonines*, they were, together with other Britons who had fled from the Roman arms, called *Mentæ*; and, in their horrid irruptions, were ſometimes even joined by the *Brigantes*, who were ſuppoſed to have been originally the ſame people.

" The *Caledonians* were ſo completely *wanderers*, that, according to Ptolemy, who flouriſhed about the middle of the ſecond century, there was not ſo much as one Britiſh town among all the nine nations who then inhabited the Highlands and northern parts of Scotland.

" Their whole ſubſiſtence, therefore, beyond the mere ſpontaneous productions of the earth, was on their flocks and herds, or on what they caught in hunting, or got by plunder, for the ſake of which they were continually wandering and making inroads.

" And

" And ſuch complete *thieves* and *plunderers* were they, and ſo deſerving of their *Pictiſh* name, that their uſual incurſions were made, not with any view of conqueſt, but for the ſake of mere plunder only, which they carried home, and enjoyed with the higheſt reliſh among their own hills: always taking away with them, for their winter's proviſion, all they could not conſume upon the ſpot.

" They alſo left the traces of their manners amongſt their lateſt poſterity, which continued down even to the beginning of the very laſt century, long after the diſtinction of their names was loſt, and long after the very time and manner of its being laid aſide was forgotten.

" Nearly the whole of the Highlands of Scotland continued, even within the memory of perſons ſtill living, to be a den of thieves of the moſt extraordinary kind. They conducted their plundering excurſions with the utmoſt policy, and reduced the whole art of theft into a regular ſyſtem, inſomuch that from habit it loſt all the appearance of criminality, and they even conſidered it as labouring in their vocation.

" The daughters of chieftains were often portioned with cattle thus acquired, and ſometimes with a band of ſtout men, to enable the new-married couple to ſet out in life. And there are even ſaid to exiſt ſome very old *Marriage Articles*, of the daughter of a chieftain, in which the father promiſes for her portion, 200 Scots Marks, and the half of a *Michaelmas Moon*, that is, half the plunder of a Michaelmas excurſion. An old Letter alſo of Sir Ewin Cameron, to a chief of the neighbourhood of the county of Murray, regretting a great ſlaughter which happened in a fray between their clans, plainly ſhows that he thought an incurſion into Murray-land, for plunder only, quite lawful.

" When one man had a claim upon another, even in the ſame clan, but wanted power to make it good, it was deemed lawful for him to ſteal from his debtor as many cattle as would ſatisfy his demand, provided he afterwards ſent notice that he had them, and would return them on ſatisfaction being made at a certain day.

" But as theſe ſort of depredations were made more frequently by way of mere plunder, and upon neighbouring clans, we are told, that when *a creach*, or great expedition, had been made againſt diſtant herds, the owners roſe in arms, and, with all their friends, made inſtant purſuit; and had a moſt uncommon nicety and ſagacity in tracing the footſteps of their own cattle ſo taken away, from the footſteps of ſuch as were caſually driven, or wandering in a common manner.

" Nor ought we on this occaſion to forget, that long after the Highlanders were become Chriſtians, it was ſometimes part of a grace uſed before meat, by ſome of the chieftains, to pray *that the world might be turned upſide down, in order that Chriſtians might make bread out of it.*

" When a very conſiderable band and aſſociation of different chieftains, for the ſake of defence againſt invaſion, or of forming an inroad to obtain plunder, was to be aſſembled, beſides ſtriking the ſhield, and ſounding the horn, to give warning to thoſe within hearing, the firſt acting chieftain ſent the *Cran-tara*, or ſtick, burnt at the end, and dipped

dipped in the blood of a goat, by a ſwift meſſenger, to the neareſt hamlet, where he delivered it without uttering a word, except the bare *name of the place of rendezvous;* and the perſon to whom it was delivered was obliged to convey it to another as ſpeedily, under the penalty of deſtruction by fire and ſword, which was alſo to attend the not obeying the ſummons, and appearing with the utmoſt ſpeed at the appointed ſpot." P. 178.

Theſe Duns are found to exiſt in various parts of Scotland, in Ilay, in the Iſle of Skie, and in ſundry others of the Weſtern Iſles; in the Orkneys; and one alſo is found in Cornwall, namely, Caſtle Chun. The fourth Book communicates remarks on Saxon architecture, and commences with an account of the regal palaces and caſtles of the firſt Saxons. Of theſe, traces are to be found in various parts of this iſland, and are exemplified at Bamborough Caſtle in Northumberland, Corfe Caſtle in Dorſetſhire, Guildford Caſtle in Surry, and in numerous other places.

No leſs than forty-one plates accompany and adorn the volume, which muſt be conſidered and eſteemed as a moſt valuable acceſſion to all antiquarian repoſitories. For our part, in our progreſs through the volume, we have been, in the firſt place, ſtrongly impreſſed by the pious feelings of the writer, which appear conſpicuouſly throughout his work; and not at all leſs ſo by the acuteneſs of his remarks, the variety of his knowledge, and the profoundneſs of his learning. To theſe merits and accompliſhments, even thoſe who may differ from the venerable author in ſome of his concluſions, and who may ſuppoſe that his zeal in the object of his purſuit ſometimes may aſſume the appearance of enthuſiaſm, will not fail to pay the tribute which is ſo juſtly due. Moſt anxiouſly do we hope to ſee this great and national work brought to its concluſion; and that the learned and amiable writer may enjoy, as he deſerves, in his declining years, the honourable and dignified repoſe of learned leiſure.

ART. VI. *The Antiquities of Ireland. The ſecond Edition, with Additions and Corrections. To which is added, a Collection of miſcellaneous Antiquities. By Edward Ledwich, LL. D. and Member of many learned Societies.* 540 pp. 2l. 2s. Dublin. 1804.

THE firſt edition of this work having preceded the commencement of the Britiſh Critic, did not claim our notice: it now comes fairly before us, and we are happy to pay it

it the attention it ſo juſtly merits. Seldom, indeed, do we find ſuch profound antiquarian inveſtigations ſo free from hypotheſis and conjecture, or ſo firmly eſtabliſhed on well-ſelected authorities.

Iriſh antiquities have been hitherto proverbially contemptible among the learned and inquiſitive of every country, from the abſurd and puerile fables in which they are involved. Theſe fables diſgrace the early hiſtory of the moſt poliſhed nations, and are cheriſhed by the maſs of their population where civilization is not much advanced; but where literature and refinement prevail, theſe fictions, the amuſement of barbarous ages, are relinquiſhed; ſo that, at this day, except among the Iriſh and Welſh, few people eſteem it patriotic to defend them. Our thanks are due to Camden and Ware, to Stillingfleet and Macpherſon, and ſome excellent moderns, for having diſpelled the popular deluſions on this head, and prepared the way for more rational and ſucceſsful enquiries. This author purſues the ſteps of thoſe eminent men, and gives ſuch a view of Iriſh antiquities as has never before been offered to the public: it is highly honourable to his native country.

The work is divided into thirty-two eſſays, illuſtrated by forty-three well-executed engravings. We regret that our limits will not permit us to be more ample in our remarks; all we can give is the outline of each eſſay.

I. *On the Romantic Hiſtory of Ireland.*

The author deduces the origin of Iriſh romantic hiſtory from Spain, the centre of Oriental fabling in the middle ages. The Armoric and Welſh bards caught the contagion, and it ſoon reached Ireland, in thoſe times the mart of literature to the weſtern world. The tales concerning the primæval inhabitation of the iſle, and Iriſh hagiography, place beyond doubt the idea inſiſted on in this eſſay. The more regular compoſition of theſe fables and traditions the author ſhows to belong to the fifteenth century. It was then Annius of Viterbo produced his ſuppoſititious Beroſus, Manetho, Megaſthenes, and Cato; Inghiramius his Tuſcan inſcriptions; and Hector Boethius his Scottiſh hiſtory.

The works adduced in ſupport of Iriſh fictions, except a few extracts, are ſtill in MS. though their publication has been repeatedly called for, particularly by Father Innes, in 1729, and by Mr. Edmund Burke, in 1783 and 1786. The extracts from Cormac's Gloſſary, and the Pſalter of Caſhel, are ſo wretchedly fabulous and ſilly, that Iriſh antiquaries act prudently in concealing them in the darkeſt corner of their libraries.

We

We are informed that etymology has, by the author of the Collectanea de reb. Hib. been assumed for the explanation of Irish antiquities; and of the writer's talents in this way, we are presented with the following risible instance. "Milesius was not a proper name, but an epithet, being Miles and Milespain, i. e. the hero of the ship. Mil is a champion, from the Chaldee Malca rex. Es and Spain signify a ship, from the Hebrew Es lignum, et Speian nauta. Malach in Hebrew, and Melach and Melachoir in Irish, signify nauta. In Arabic, Mulla is a sailor, and Susina a ship." Dr. L. observes on this citation,—May we not here apply what Warburton said of Gale's Court of the Gentiles?—that it could scarcely be believed the man was serious, had he not given us, in his numerous tomes, such lamentable proofs of his being in earnest.

II. *Some ancient Notices respecting Ireland, and of the Name of the Isle.*

The author contests the eastern origin of the Irish, and doubts the Phœnician navigations to the isle. He thinks Ireland was known to the Greeks two or three centuries before the Christian æra; and that through Greek colonies, settled at Marseilles, and on the coasts of the Mediterranean, who, like our merchants of the present day, penetrated the north and west of Europe by its large rivers.

The Roman appellation of Ireland, Hibernia, in the opinion of Dr. Ledwich, was given from its supposed coldness; and that its Irish name of Iri or Eri, the great or further isle, was of Gothic or Teutonic origin. It is preserved by Diodorus Siculus; and in the northern writers it is constantly named Ir, Ire, Iris, Ira, and the natives Iros and Irenses. He also satisfactorily accounts for the change of Iris into Ierne, among the Greeks. If it be asked, says this author, why this original name has been hitherto unnoticed? the answer seems to be, that antiquaries find it easier to build systems on conjectures, than laboriously to enquire after truth and certainty.

III. *Of the Colonization of Ireland.*

The author labours, and with success, to support the Celtic and Scythian colonization of the isle; and in this he concurs with Camden, Spenser, Ware, and O'Flaherty. In establishing this point, he is enabled to discriminate the religion and manners of the Celtes and Northerns, and to disembarrass a very involved and obscure subject. The author concludes this essay with these words:

"Such

" Such is the ſcheme of colonization, which admits of enlargement even to laſſitude. This ſcheme is founded on the ſure baſis of written authorities; which, while it diſpels the obſcurities, caſts a ſteady light on every branch of Iriſh antiquities. Let others enjoy the gibberiſh of Oriental etymologies, and the company of Mileſians, Phœnicians, and Magagians in that gloomy cave,

Quo nunquam radiis oriens, mediuſve, cadenſve
Phœbus adire poteſt."

IV. *Of the Druids, and their Religion.*

We recollect to have read this eſſay, ſome years ago, in the Archæologia. It exhibits a rich diſplay of claſſical erudition, in comparing the dogmas of the Druids, as delivered by Cæſar, with thoſe of the Romans. This celebrated writer ſeems to have indulged a propenſity, not uncommon, of repreſenting the religion and manners of foreign people as ſimilar to his own; and his authority and words have led Pelloutier, Mallet, Brucker, and many more, into ſtrange miſtakes when ſpeaking of Druidiſm. They take the whole of what is to be found in the ancients concerning the Druids, and from that deduce their civil and religious tenets; not conſidering that the northern ſwarm, made up of Goths or Teutons, ſpoke a different language, and had peculiar manners and cuſtoms, both diſtinct from the primitive Celtes. When the Greeks and Romans deſcribe the Druids, their ritual had been, for many centuries, previouſly incorporated with the northern or Scythic; ſo that it was not ſimple but compounded Druidiſm they ſpoke of. Thus the ſacrifice of human victims, the erection of cromleace, ſtone-circles, and ponderous trilithons, were northern practices; whereas genuine Celtic Druidiſm conſiſted in their adoration of the oak, and their celebration of divine rites in oaken groves: nor was all remembrance of their religion loſt, though nearly overwhelmed by the polytheiſm of Rome. Thus, ſays Tacitus, the Naharvali had a grove of this ancient religion, without a veſtige of images, or foreign ſuperſtition. The Suevi Semnones had the ſame. The ſame author mentions the caſtum nemus Kerthæ, the ſacrum nemus Belgarum, &c. The learned and ingenious Biſhop Percy ſaw the diſtinction here made, and ably illuſtrated it, in his Preface to Mallet's Northern Antiquities; and yet, in the face of this evidence, ſome pretenders to antiquarian knowledge perſevere in error. If they ſee a ſtone altar or circle, ſurrounded by a grove, they inſtantly call that a Druidic monument, whereas it is an exiſting proof of the compound religion before hinted at.

V. *Of*

V. *Of the Pagan State of Ireland, and its Remains.*

This eſſay confirms the ideas advanced in the laſt, in tracing the origin of ſtone monuments, cairns, and barrows, with the ancient modes of ſepulture; all derived to the Iriſh from the Northerns.

VI. *Of the Introduction of Chriſtianity, and of St. Patrick.*

It is the boaſt of the Church of Rome, that ſhe evangelized the Britiſh iſlands; but this author has indiſputably ſhown, that the glad tidings of the Goſpel were preached among us long before the arrival of St. Patrick, or St. Auſtin, by Greek miſſioners, who delivered doctrines, differing widely from thoſe profeſſed at Rome, doctrines pertinaciouſly retained in Ireland till the 12th century.

The exiſtence of St. Patrick, and his Apoſtolate of Ireland, are proved to be legendary fictions. Of this ſtamp are the accounts of his parentage, his travels to Rome, his promotion in the Lateran, his conſecration and miſſion by Pope Celeſtine, and his Legateſhip of Ireland. As to his miracles, they are ſo monſtrous and incredible, ſo numerous and unneceſſary, and ſuch a proſtitution of divine omnipotence, that the moſt ſtupid, credulous, or bigotted, cannot digeſt them. He is not mentioned by any writer of veracity in the 5th, 6th, 7th, or 8th centuries; in the 9th, he was dubbed the Patron of Ireland; and, about the ſame time, to St. James was given the protection of Spain, to St. Dionyſius or Dennis, France, and to St. Andrew, Scotland.

If, ſays the author, he was ſent by Pope Celeſtine, received his orders in the Church of Rome, was graced with the Archiepiſcopal dignity, formed an hierarchy, and eſtabliſhed rites and ceremonies from Roman originals, can the utmoſt ſtretch of human ingenuity aſſign a reaſon, why Cogitoſus, Adamnan, Cummian, and Bede, have paſſed over theſe intereſting particulars unnoticed? Bede's predilection for Rome and her tenets, had led him into many errors; would he, who in general was well-informed, have omitted ſo capital an event, as the converſion of Ireland by a miſſionary from Rome, and the miracles of that miſſionary in ſupport of his favourite doctrines, did ſuch facts, or any tradition reſpecting them, exiſt in the beginning of the 8th century, for Bede died A. D. 735?

The author quotes St. Auſtin, expreſſing his abhorrence of ſaint-worſhip, which brings him to ſpeak of the adoration paid to St. Patrick annually, on the 17th of March. Part of the office for that day has theſe words:

" O God,

"O God, who vouchſafed to ſend St. Patrick, a Confeſſor, and Biſhop, to preach thy glory to the Gentiles, grant to thoſe begotten by him through thy Goſpel in Jeſus Chriſt, that remaining unmoveably in the doctrine which he delivered, we may be able, through him, to fulfil what thou commandeſt." Again: "Increaſe in us, O Lord, a belief of a reſurrection, thou who workeſt miracles by the reliques of thy Saints, Patrick, Bridget, and Columba, and make us partakers of immortal glory, of which we adore the pledges in their aſhes!"

"Such addreſſes", continues Dr. Ledwich, "to the Almighty, and through ſuch mediators, are profane and ſhocking mockeries. Where, it may be aſked, is the doctrine delivered by St. Patrick to be found? Certainly not in the practice of the ancient Iriſh church. Columba and his Culdees, as has been ſeen, differed widely in religious opinions from the Romaniſts; and yet he is joined with St. Patrick, as if he held the ſame belief. St. Bridget is an imaginary Saint, like St. Patrick. The Roman Catholics of Ireland are a liberal and enlightened people, nor is it poſſible they will be longer amuſed with fictitious legends or pay their adoration to ideal perſonages. The night of ignorance and ſuperſtition is paſſed, and with it the ruſtic and undiſcerning piety of dark ages. A ſcriptural, rational, and manly religion, is alone calculated for their preſent improvement in ſcience and manners: this alone will eſtabliſh an empire in the heart of every thinking and well-diſpoſed man, which no revolution will be able to ſhake."

VII. *Anecdotes of early Chriſtianity in Ireland.*

The Celtic and Northern ſuperſtitions are very well illuſtrated in this Eſſay, as are the conceſſions of the Chriſtian miſſionaries to the weakneſſes and prejudices of their new converts. Thus they erected churches in ſtone circles and oaken groves, and wherever a Druidic ſeminary was, there a Chriſtian one was eſtabliſhed. The tall pillar, the ancient Pagan deity, had a croſs cut on it, and became a Chriſtian ſymbol. Drawings of the moſt curious Iriſh monuments are given, in confirmation of what is advanced. The dawnings and progreſs of the Goſpel in the iſle; the primitive doctrines there held; the number of Iriſh Biſhops and Chorepiſcopi, and the agreement of the eccleſiaſtical polity of the Iriſh, with that of the Oriental church, are ſubjects but little known to the beſt informed antiquaries.

VIII. *Of the Origin and Progreſs of Monachiſm in Ireland.*

It would have been extremely gratifying to us, to give the hiſtory of monkery in Ireland, with anecdotes of the moſt celebrated Cenobiarchs, and their monaſtic rules; but our limits forbid it.

IX. *Of the Iriſh Culdees, with the Antiquities of their Abbey of Monaincha.*

Columba was the founder of this celebrated order of Monks. He was born in 522. The Culdees for almoſt ſix centuries preſerved, uncontaminated with Romiſh innovations, the faith delivered to them by their firſt preachers, and for ſo doing ſuffered perſecution in every age, at length they fell a ſacrifice to encroaching ambition, and ſpiritual intolerance. Their clerical labours in converting the Anglo-Saxons, and ſome continental nations, were very conſpicuous. After the Council of Caſhel, in 472, the Auguſtinians ſeem to have poſſeſſed themſelves of their churches and property. One of their foundations is at Monaincha, an iſland in a bog of vaſt extent. Its ſituation, architecture, croſſes, &c. with its hiſtory, muſt be intereſting to the genuine antiquary.

X. *Of the State of the Iriſh Church in the Eleventh Century and after.*

We are here preſented with an account of the ancient ſees, and the gradual encroachments of the Romaniſts, until they totally ſubverted the doctrine and diſcipline of the Iriſh church. The making a terreſtrial purgatory in Loch Derg, under the name of St. Patrick's purgatory, was one of the inſtruments uſed for this purpoſe. Of this noted place, a good drawing is given. When the Court of Rome found it beyond their power to aboliſh the ancient doctrines of the Iriſh, it conferred the kingdom on Henry II. which brought the Iriſh completely, in church and ſtate, under the dominion of England.

XI. *Of the ſtone-roofed Churches of the ancient Iriſh, and of Cormac's Chapel.*

Theſe curious ſtructures, of which there are many in Ireland, were expreſsly built for the reception of the reliques of the ſaint to whom they were dedicated. This was the caſe of Cormac's Chapel at Caſhel.

XII. *Of the Round Towers in Ireland.*

From the conſideration of ſtone-roofed chapels, the author is led to treat of the round towers; of theſe, he enumerates ſixty-ſix. The authors of them, and the peculiarity of their conſtruction, have puzzled antiquaries; ſome giving them to the remoteſt, and others to later ages. The author examines the conjectures of former writers, points out their errors, and fixes

fixes the erection of these towers in the 9th century; he likewise ingeniously accounts for their cylindrical form.

XIII. *The History and Antiquities of Glendaloch, in the County of Wicklow.*

Glendaloch is a valley, surrounded by mountains of stupendous height; a place well adapted for superstition to erect her throne; and in all ages it has been her favourite seat. The fame of St. Kevin, a fictitious personage like St. Patrick, raised it to celebrity by his austerities and miracles. We may judge of the legend of this saint, by this act told by Giraldus Cambrensis. "In the time of Lent, St. Kevin retreated from the world into a desert. On a certain time putting his hand out of the window, and lifting it up to heaven, a blackbird perched on it, and using it as a nest, dropped her eggs there. The saint pitied the bird, and neither closed nor drew in his hand, but indefatigably kept it stretched out, until she brought forth her young." Such are the wonders of Irish *sanctology!*

The seven churches at Glendaloch attracted numerous pilgrims to celebrate the profound mysteries of the number seven; as the seven sacraments, the seven mortal sins, the seven wounds of Christ, &c. An ignorant and bigotted people swallowed, without examination, the most horrible impieties and grossest superstitions.

XIV. *Observations on Saxon and Gothic Architecture.*

This essay appeared in the Archæologia, and is a very profound antiquarian investigation. Bishop Warburton's fanciful opinion on the subject is critically examined, and found untenable. This author shows that the Goths were not the authors of that style of architecture, which passes under their name. The use of the pointed or lancet arch preceded, some centuries, the existence of the Gothic power, and seems to have been first appropriated in England to ecclesiastical structures, about the year 1000. He brings the Saxon ornaments from the East, and exhibits in elegant drawings all their variety, from a Syriac MS. of the 6th century, preserved in the Mediceo-Laurentian library at Florence.

He adduces instances of a new style of ornament in the 9th and subsequent ages, made up of magical and hieroglyphical Egyptian figures. These are seen in the Undercroft at Canterbury, and their explication is learned and ingenious. We are introduced also to the Danish style of ornament, it is seen at Glendaloch, and is unique in that kingdom: the savage

figures are well illuſtrated from northern hiſtory and mythology.

XV. *Of the ancient Iriſh Coins.*

The author is poſitive, that the original Celtic inhabitants had no knowledge of metals, as their language does not ſupply one term for them, their names being either Teutonic or Anglo-Saxon. In what are called the Brehon laws, erics or mulcts are paid in heifers or cumals of cattle. The Danes, or northern Vicingi, who eſtabliſhed themſelves in the ſea-ports, particularly in Dublin, erected mints, and firſt coined money. Fourteen ſpecimens of this rude mintage are given, and explained by the author. If the uſe of coin is a mark of civilization, the Iriſh were in a rude ſtate previous to the fourteenth century; for it was in 1331 that amerciaments were ordered to be paid in deniers, and not, as uſual, in cattle.

XVI. *Obſervations on the Harp, and ancient Iriſh Muſic.*

The harp was unknown to the Greeks and Romans, and firſt occurs under that name in Martianus Capella, in the fifth century. From Eucherius, Biſhop of Lyons, we may collect, that the harp in ſhape reſembled the Greek delta. Venantius Fortunatus, who wrote in the ſixth century, calls the harp the national inſtrument of the Teutonic people, the crwth of the Celtic, and the lyre of the Roman. That the harp was in uſe only among certain tribes of barbarians, is further evident, from its not being mentioned by Iſidore Hiſpalenſis, in his Origines, or Suidas in his Lexicon. This author believes the harp was firſt introduced into Ireland from the noted connection of the Iriſh with the Anglo-Saxons, a Teutonic branch, in the fourth and fifth centuries.

No record or monument exhibits the harp as the armorial bearing of Ireland; Henry VIII. firſt made it ſo. As Ireland was converted by Greek miſſionaries, they introduced a knowledge of Greek muſic: of the progreſs made in its cultivation, Giraldus Cambrenſis gives the moſt ample teſtimony. Caradoc of Lhlancarvan aſſures us, that the Iriſh invented all the inſtruments, tunes, and meaſures in uſe among the Welſh.

XVII. *Of the Muſical Inſtruments of the ancient Iriſh.*

This eſſay is communicated by Mr. William Beauford, with proper acknowledgments from this author. He treats of Iriſh muſic under two heads, melody and harmony. The firſt was compoſed of a certain number of tones; theſe tones were either

either whole or ſemi-tones: we do not know their ſpecific names for the ſeveral tones riſing and falling in the ſcale. Harmony was divided into the treble and the baſe. The inſtruments were organical and rythmical. The firſt included the ſtuic or bugle-horn, the gall-trompa, the trumpa, and many other varieties. The rythmical were, the tiompan or drum, the chrotal, the clairſech, &c. He ſhows how the Oirpeaus, or Scythic harp, was adapted to vocal muſic, by filling up the fifths and thirds in each ſcale; by which they were enabled to complete their ſcale, and increaſe the number of ſtrings from 18 to 28, in which the original chromatic tones were retained, and the whole formed on the oral improved ſyſtem. There are many valuable obſervations in this eſſay.

(To be continued.)

ART. VII. *Obſervations upon the Nature and Properties of the Atmoſphere: deſcribing the Effects of Heat and Cold in it. The Theory and Cauſe of Winds. The Riſe and Fall of Vapour. The Cauſes of Squalls, Tornadoes, and Hurricanes, and of the Varieties of Weather. To which are added, Obſervations on the Moon's Influence upon the Atmoſphere, and the Riſe and Fall of the Mercury in the Barometrical Tube. By Murdo Downie, a Maſter in the Royal Navy, and Author of the "Marine Survey of the Eaſt Coaſt of Scotland."* 8vo. 96 pp. 2s. 6d. Aberdeen printed; ſold by Steel, Tower-Hill. 1801.

THOUGH this tract has accidentally lain by, till it has become almoſt obſolete, yet as it comes from a diſtance, and contains ſome original obſervations on nature, we ſhall not paſs it in ſilence.

Its principal contents are arranged under four diviſions: 1. Of the Atmoſphere in General, p. 16. 2. Of Water, as it exiſts in the Atmoſphere, p. 44. 3. On the Influence of the Moon upon the Atmoſphere, p. 82. 4. On the Riſe and Fall of the Mercury in the Barometrical Tube, p. 85. Theſe topics are illuſtrated by many phænomena, obſerved in every quarter of the world.

An Introduction is prefixed, wherein this author points out the extenſive influence of the ſtate of the atmoſphere on the ſeaſons, on the weather, on vegetation, &c. He obſerves (what indeed had been already obſerved by a great many other writers) that from a careful obſervation and knowledge of the

peculiar

peculiar nature of the ſeaſons, together with the concomitant phænomena, during a number of years, " an eſtimate may be formed how a future may turn out, together with every thing that may tend to throw any light upon the ſeeming uncertainty of the winds and weather."

He then proceeds to ſay, that the theories relative to the nature of the atmoſphere, and whatever depends upon it; ſuch as winds, rain, temperature, &c. which are contained in the preſent work, are the fruit of thirty years experience, during which time he has traverſed both ſides of the Atlantic Ocean, and its adjoining ſeas, in different directions.

The Introduction contains alſo the deſcription of a water-ſpout, which this author obſerved on the 9th of October, 1795. This, being a curious fact, we ſhall give in his own words.

" Upon the forenoon of the 9th of October, 1795, while cruizing in his Majeſty's ſhip Reſolution, of 74 guns (then bearing the flag of the late Admiral Murray) in company with his Majeſty's ſhip Africa, of 64 guns, commanded by the late Admiral, then Captain Home, in latitude 32, and longitude 66½ W. having the wind at N. N. E. blowing a freſh gale, and the ſhip ſteering by the wind eaſt for the iſland of Bermuda, we were ſurpriſed with a waterſpout formed in an inſtant, directly to leeward, at about two miles or little more diſtant. Both the Africa and *us* fired ſeveral 18-pound ſhot at it, which fell a little ſhort; and although ſome of the ſhot fell very near, yet they had no viſible effect upon it. Its appearance was that of a long ſlender pillar, with the upper end ſpreading into a large denſe cloud, of which it ſeemed to form a part, and the lower end reached to within about 20 or 30 feet of the ſea, where it was obſcured from the ſight by the water being violently thrown up and agitated, ſo as to reſemble a number of fountains or water engines playing perpendicularly round the lower end of the ſpout. The pillar became more tranſparent in proportion as it decreaſed in ſize from the cloud downward, until at the lower end, where it was nearly perfectly ſo; and a ſmall column, of an equal diameter and more tranſparent than the reſt, appeared up through the middle, ſo that about the lower end it reſembled an empty glaſs tube in appearance; from thence the tranſparent column in the middle became gradually obſcured, the higher up, by the opacity of the outſide, until it altogether diſappeared near the cloud. The ſpout appeared at its full ſize, or nearly ſo, when firſt ſeen, and began to decreaſe ſhortly after, and turning gradually ſmaller, it in a ſhort time vaniſhed in a ſlight ſhower.—We were too intent gazing at this extraordinary phænomenon to mark the exact time it laſted, but ſuppoſed it to continue 10 or 15 minutes, and its diſtance from the ſhip was pretty accurately aſcertained by the ſhot fired at it nearly reaching; but what appeared moſt remarkable was, that although the wind blew ſo ſtrong a gale, that the ſhip could only carry reefed topſails, (from which the velocity of the wind cannot be eſtimated at leſs than 30 or 40 miles an hour) yet the waterſpout ſeemed to move but very little from the place where it was firſt ſeen. The ſhip was going at the rate of 5½ miles

miles an hour, and increaſing her diſtance from the ſpout, yet after continuing the above-mentioned time, it was conſiderably within the verge of the viſible horizon as ſeen from the quarter-deck, when it vaniſhed (as upon the quarter-deck the eye was elevated 23 feet above the ſurface of the ſea, the horizon would therefore be ſeen about 6 miles diſtant): now allowing the ſhip to have increaſed her diſtance from the ſpout half a mile during its continuance, and that it vaniſhed a mile within the verge of the viſible horizon, which, together with 2 miles it was diſtant when firſt ſeen, will make in all $3\frac{1}{2}$ miles, which taken from 6 miles (the diſtance of the viſible horizon) leaves $2\frac{1}{2}$ miles for the ſpout to move in 10 minutes; whereas the wind muſt have gone at leaſt 5 miles in that time, and conſequently $2\frac{1}{2}$ miles faſter than the waterſpout. Indeed it is very probable the waterſpout did not move ſo much, in proportion to the wind, as the above calculation gives the leaſt difference between their motions that could have been allowed from the obſervations: the intention of this calculation being principally to prove that the waterſpout in ſome meaſure reſiſted the force of the wind." P. 5.

The explanation which the author ſubjoins, certainly is not clear, nor indeed applicable to the various forms and appearances of water-ſpouts in general.

In the ſection *on the Nature and Properties of the Atmoſphere*, &c. this author, in the firſt place, mentions the expanſion of air which is produced by heat, and which produces the winds; he then proceeds to explain the nature of trade-winds, of land and ſea-breezes, of the winds which are predominant in particular ſeaſons, and ſuch particulars; which he derives, in the uſual way, from the revolutions of the ſun, from the degree of heat which the land imbibes more than the ſea, and from local circumſtances.

In the ſection *on Water, the Aſcent of Vapour*, &c. a variety of common notions, and obſervations rather ſuperficial, are collected together, ſuch as the quantity of evaporation being increaſed by heat, and retarded by cold; the formation and diſperſion of clouds, the calculation of the quantity of water which is evaporated from the ocean; the general circulation of the atmoſpherical fluid, from place to place, according as it is influenced by cold, heat, rarefaction, condenſation, and ſo forth. This rather long ſection concludes with the following ſummary, from which, we imagine, our readers will derive a tolerably clear idea of this author's ſtyle, as well as knowledge of the ſubject.

" Having", he ſays, " now finiſhed the deſcription of the circulation of the atmoſphere through its various courſes over the Atlantic Ocean, together with that of the vapour as it is condenſed and precipitated throughout this circulation, I ſhall conclude, and ſum up the whole by obſerving, that it evidently appears, from what hath been advanced

advanced, that the original circulation of the atmoſphere mentioned in the beginning of this work, as carried on from the polar cold to the equatorial heat in the lower regions, and the contrary in the higher, is upon the Atlantic Ocean combined with another circulation carried on horizontally in the lower regions by the trade-winds, which is continually flowing to the weſtward in the equatorial climates, and returning again to the eaſtward through the climates between thoſe and the polar cold. And that the ſouth and north circulation carried on in the lower and higher regions is briſkeſt upon and near the borders of the northern froſt, becauſe it is there that the greateſt difference between heat and cold comes within the leaſt diſtance of each other; therefore in the ſummer months, by theſe borders being removed ſo near the pole, this ſouth and north circulation muſt be carried on briſkeſt there, and thus leave a larger ſpace for the other circulation cauſed by the trade-winds to perform its revolution, by which means the atmoſphere will have a greater diſtance to move to the northward in ſoutherly winds, through the higher and lower regions along the North American coaſts, and alſo to move to the ſouthward in northerly winds, in the lower region over the continent of Europe and its coaſts, before it arrive at the ſource of the trade-winds. But in the winter ſeaſon, when the circulation is removed farther from the pole, from the froſt not reaching near ſo far to the ſouthward upon the weſtern European coaſts, as it does upon the eaſtern American coaſts, the northern courſe of the atmoſphere upon the latter coaſt is but very ſhort, and therefore muſt proceed in a N. E. direction acroſs the Atlantic Ocean, in order to its getting far enough north for ſupplying the ſouthern flow of atmoſphere from the margin of the froſty region upon the northern parts of the European coaſts.

"The circulation of the atmoſphere, in its courſe to the eaſtward and ſouthward, is found upon the European ſide to proceed at times in a different direction to what it does at others; ſometimes it proceeds to the ſouthward, round, or perhaps to the weſtward of the Britiſh Iſles, along the coaſt of Spain and Portugal toward the trade-winds, and at other times by taking a wider circuit it proceeds up the Baltic, the valleys of the rivers in Germany, and over the lowlands there, and from thence to the ſouthward over the Mediterranean. Now as that circulation which comes from the warmeſt climates, and immediately from off the ſea, will carry a much greater quantity of vapour with it than that from a cold climate, and from off the land, it hence follows, that the different courſes which the circulation takes upon the weſtern parts of Europe is evidently the cauſe of the ſeaſons being ſo variable there; for inſtance, with reſpect to Britain, when the chief bent of the eaſtern circulation takes its courſe from the Weſtern Iſlands, N. E. over the Britiſh Iſles, up the Baltic, and over Germany, the great quantity of vapour which this wind muſt be loaded with will render the ſeaſon a rainy one, and the ſtronger this wind is, the more vapour and the more rain will attend it; but if the circulation to the eaſtward by being feeble is turned, and proceed to the ſouthward before it reach the Britiſh Iſles, the ſeaſon then will be warm and pleaſant.—Again, when the circulation comes over the Greenland Seas, and from thence proceeds ſouth along the coaſts of Norway, and over the Britiſh Iſles to the

ſouthward,

ſouthward, the ſeaſon will be cold and blighting; but if this Greenland circulation proceeds over the continent of Europe without coming near the Britiſh Iſles, and no circulation from the weſt or S. W. come to Britain, the ſeaſon then will be dry and parching; from which it is evident, that a knowledge of what courſe the circulation may take will lead to a knowledge how the ſeaſon as to weather will turn out, a circumſtance which would be of the moſt beneficial ſervice to mankind, and to attain which obſervations might be conſtantly made in each country concerning it, which by diligently comparing, might in time make conſiderable advances towards the diſcovery of this moſt uſeful and important object." P. 79.

The contents of the two laſt ſections, *on the Influence of the Moon*, and *on the Motion of the Mercury in the Barometer*, are not of an intereſting nature. At the end of this tract are announced, "Obſervations, ſhowing the Cauſe and various Directions of the Tides and other Currents in the North Atlantic Ocean, upon its Shores, and in the Seas communicating with it," by the ſame author. Theſe, if they have ever appeared, have not reached us.

From the general tenor of the preſent work, the reader will be naturally induced to allow, that its author is a man of obſervation and experience; he ſeems, however, to be but ſuperficially acquainted with the obſervations, the experiments, and the numerous calculations that have been made and publiſhed by various able perſons; hence his explanations are frequently applied to particular facts, and his theories depend on the ſlight foundation of imperfect documents.

In a ſubject ſo intricate and ſo extenſive as that of meteorology, the obſervations of a ſingle perſon, bear a very inconſiderable proportion to that immenſe ſtock of knowledge which may be required to furniſh any thing approaching to a competent idea of the whole; but it is from the collective evidence of the never too numerous obſervations, made throughout the world, that any uſeful and general laws of nature are likely to be derived.

ART. VIII. *An Excurſion in France, and other Parts of the Continent of Europe, from the Ceſſation of Hoſtilities in* 1801, *to the* 13*th of December*, 1803. *Including a Narrative of the unprecedented Detention of the Engliſh Travellers in that Country, as Priſoners of War. By Charles Maclean, M. D.* 8vo. 304 pp. 6s. Longman and Co. 1804.

THIS is one of the moſt amuſing of the late accounts of France, and the more ſo, as it includes a part of the time to which accounts in general have not reached, the period which

which has elapſed ſince the Engliſh were detained as priſoners. How Dr. Maclean obtained exemption from the general lot, and permiſſion to leave the hoſtile territories, will beſt be ſeen in his own words. It was on the 5th of July, 1803, that he addreſſed his Letter to the Grand Judge for permiſſion to depart; the correſpondence, and the ſubſequent events, ſhall all be included in our extract.

"*To his Excellency the Grand Judge, Miniſter of Juſtice.*

"Citizen Grand Judge,

"The misfortunes and animoſities of war have often been forgotten by governments, when opportunities have occurred of protecting ſcientific reſearches; and it is with pleaſure I read in the public papers, that motives of this kind have lately occaſioned the releaſe of the French ſhip *la Naturaliſte*, in England.

"Although an Engliſhman*, I bear neither civil nor military commiſſion; and I have not inhabited England for ten years. My profeſſion is medical. Reſearches on the nature of diſeaſes called contagious have, for a long time, formed the principal object of my purſuits. I have been occupied for ten years in making experiments on ſeveral ſorts of malignant fevers in both the Indies; and in effect I only require a few experiments more, to complete a work which is already far advanced, on epidemic and peſtilential diſeaſes.

"The Miniſter of the Interior's letter, which I have the honour to tranſmit to your Excellency, will prove the truth of what I advance. The favourable manner in which that miniſter received a memorial I had the honour of preſenting to him, on this ſubject, laſt year, deſerves my praiſe. At this moment, it is with regret that I am prevented, by the general meaſure which has juſt been adopted againſt the Engliſh, from continuing reſearches, of which I flatter myſelf the reſults might prove uſeful to all nations. But I cannot doubt that the French government, as ſoon as they are informed of it, will view with a favourable eye my zeal for the progreſs of ſcience and the good of humanity; and that they will grant me a paſſport, by virtue of which I may freely purſue my reſearches. With this view I take the liberty of confidently addreſſing your Excellency.

"Greeting and reſpect."

"To which I received the following anſwer:

"*The Chief of the ſixth Diviſion of the War Department, to Mr. Charles Maclean, Engliſh Phyſician, Priſoner at Paris.*

"The Grand Judge, Sir, has tranſmitted to the Miniſter at War the letter, in which you requeſt to be freed from your parole†, and

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"* Abroad, Engliſh, Iriſh, and Scotch are indiſcriminately called Engliſhmen.

"† I had never been on parole, nor was ever viſited from the police, till I made myſelf known to them, by applying to the Grand Judge."

liberty

liberty to purſue freely throughout the republic* the reſearches neceſſary to complete your work on epidemic diſeaſes.

" That miniſter charges me to acquaint you, that he cannot determine reſpecting your demand, without having documents laid before him, proving that it is ten years ſince you have reſided in England, and the preciſe period of your arrival in France.

" He requeſts you to tranſmit them as ſoon as poſſible.

" I have the honour to ſalute you.

(Signed) " GOUTHOZ."

" *Paris*, 13 *Thermidor*, *an* xi.

" I had now rather a difficult taſk; for, although it was undoubtedly true, that during the laſt ten years I had been only a few weeks in England, yet it was not an eaſy matter to produce proofs of the fact. Preciſely at this period, I had the good fortune to meet with a French ſurgeon in the *Palais Royal*, whom I had formerly known in India. He was very glad to ſee me: " *Ah! Mon cher docteur, c'eſt vous;*" and hugged me vehemently in the old French ſtyle of ſalutation: " *Mon cher confrere*", ſaid I, defending myſelf however as well as I could from his embraces, " I am rejoiced to meet with you once more on this ſide of the Styx. How doth it fare with you? *Comme vous voyez;* but if you will walk home with me, I will tell you the particulars, and will introduce you to my wife." With all my heart; and we walked to the *Rue Jean Jaques Rouſſeau*. I could not all this while recollect the name of my new-found friend; but did not chooſe to hurt his feelings by ſeeming to have forgotten it. On our arrival, however, at the door, I read in large characters, on a board:

B********** CHIRURGIEN ET ACCOUCHEUR.

" Citizen B********** had been ſurgeon of a privateer, captured in the Straights of Sunda, by a ſquadron commanded by Commodore Sir Charles Mitchell, in 1793, in which ſquadron I had the honour to act. Having rendered himſelf and his ſhipmates ſome ſervices, ſuch as the ordinary duties of humanity required, he was now very deſirous of repaying the obligation. " What can I do to ſerve you?" Come with me to the Grand Judge, and tell him how I behaved to your countrymen, who were our priſoners at Batavia. This worthy ſon of Æſculapius immediately accompanied me to the Grand Judge, with a phyſician of his acquaintance, *whom* I afterwards found had been phyſician to Robeſpierre, and is now phyſician to ſome of the principal members of the conſular government. It happened the *levy* of the Grand Judge was on that day very full: there were upwards of a hundred people in the antichamber. When it came to our turn to be noticed, I preſented my memorial with a modeſt inclination of the head; the phyſician made an eloquent harangue in my favour, af-

" * This is another miſtake; for I had never aſked for liberty to purſue my reſearches through the republic *only:* it was, however, probably a wilful miſtake; for I believe the members of the government in general were ſo much aſhamed of the decree againſt the Engliſh, that they only wiſhed for a decent pretext to allow individuals an opportunity of departing without giving them expreſs permiſſion."

ter the manner of the ancients; and the honeſt ſurgeon and man mid wife, taking the Grand Judge by one of the buttons of his robe, made my eulogium in rather more laconic terms: "*Monſieur*", ſaid he, in a tone of uncommon animation, "*il a ſauvé la vie à trois cent François.*" At this declaration, ſo unexpected to myſelf, the eyes of all the people in the room were turned upon me, and I could not help bluſhing. The Grand Judge, bowing to me with a look of complacency, ſaid, "*C'eſt très bien, Monſieur;*" and turning to his clerk, deſired him to make a report of my caſe in four-and-twenty hours.

"This I confeſs to have been a grateful moment in my life. But our buſineſs was not now with the Grand Judge. Being conſidered a priſoner of war, my memorials were all referred to the war department. With the teſtimony of Citizen B*********, that of a German friend, who was then in Paris, of my reſidence in Germany, and ſome other chronological documents, I ſucceeded in proving, to the ſatisfaction of the Miniſter at War, that I had not reſided for ten years in England. He accordingly ordered General Junot to eraſe my name from the liſt of priſoners (where by the bye it had never been enrolled): with which deciſion I was made acquainted in the following letter:

"The miniſter charges me to inform you, Sir, that he has authoriſed the general of the firſt diviſion to eraſe you from the liſt of priſoners of war, that you might be enabled to purſue freely, throughout the republic, the reſearches for which you have occaſion, in order to complete your work on epidemic and peſtilential diſeaſes.

"I greet you.

(Signed) GOUTHOZ."

"*15th Fructidor, year* XI.

"With this I went to General Junot, and got my certificate of radiation. While I was with him, he ſigned a paſſport for a Mr. Benfield, whom I underſtood to be of the houſe of Boyd, Benfield, and Co. to go by Calais to Hamburg. This ſtruck me as a deſtination altogether ſingular; and I concluded it was in effect a paſſport to go to London. But nothing ought to ſurpriſe in Paris.

"With the certificate of General Junot, that I was eraſed from the liſt of priſoners, I went again to the Grand Judge, who immediately gave orders to write to the Prefect of Police to grant me a paſſport. Conſidering that I was now no longer a priſoner, I thought I had a right to get a paſſport to go where I pleaſed; but as I did not judge it entirely conſiſtent with ſound policy to aſk leave to go ſtraight to England, I demanded one for the United States of America, which was forthwith granted, on condition, however, that I ſhould embark at Bourdeaux only. My paſſport was dated the fourth complimentary day, or the 20th of September, and allowed me ſix decades, or two months, to quit the territory of the republic." P. 143.

As far as Dr. Maclean relates what fell under his own obſervation, the reader may rely implicitly upon his report; but we are informed, by perſons who have the beſt means of knowing the truth, that in ſome matters, where he had relied

on

on others, he has been miſled. The account of the interview of Bonaparte with the Swiſs Deputies is, we are aſſured, erroneous in many material points. Whatever his reaſon might be, he treated them throughout with reſpect, and diſcuſſed many important points without heat and without inſult. The number of Deputies preſent, and the mode of ſitting, are alſo, we underſtand, erroneous. Let us turn then, for another ſpecimen, to a part where the author relates what happened to himſelf.

"*Journey from Paris to Bourdeaux.*

"It was more than three weeks after I had obtained my paſſport before I was enabled to leave Paris. Being at length prepared for the journey, I took a place in the diligence, which ſets off from the *Rue de Bouloy*, for Bourdeaux. The price of the place was 72 livres, or 3l. ſterling; apparently a very moderate ſum for 164 leagues, or about 410 Engliſh miles. This is certainly one of the cheapeſt roads in France. But if we compare it with the rate of travelling in England, making allowance for difference of celerity and comfort, it will appear extravagantly dear. In a French journey, the expences on the road are, from the length of time, neceſſarily more conſiderable than in an Engliſh one. If ſeven days be required to travel from Paris to Bourdeaux, a diſtance of 410 miles, while the journey from London to Edinburgh, being nearly 500 miles, is performed in about 60 hours; and if the price be as 3 to 5, we ſhall find, that the rate of travelling in England is not only abſolutely cheaper than in France, in reſpect to diſtance, but that it is farther attended with an immenſe ſaving of time, even to two-thirds.

"On the 11th of October, at noon, I repaired to the diligence office, *Rue de Bouloy*, where I found my fellow-travellers aſſembled, and ready to take poſſeſſion of their places. The noiſe and confuſion, iſſuing from the groupe of males, females, children, dogs, and horſes, collected in the yard, formed a concert which was not of the moſt melodious kind. After having ſeen my baggage diſpoſed of, I began to reconnoitre the ſurrounding faces. One of them, whom I recollected to have often ſeen, I took the liberty of accoſting: Your face, Sir, is very familiar to me, but I cannot recollect where I have had the pleaſure of ſeeing you. "I am a very public man, Sir; I am the apothecary who lives oppoſite the church of Saint Roche." Are we to be favoured with your company in the diligence? "No, Sir; but that young man, my ſon, has taken a place in it for Bourdeaux. He is going as far as Bayonne, and will perhaps viſit England before he returns." In that caſe, Sir, your ſon and I may be better acquainted. "He has already been in your country, and ſpeaks your language tolerably well."

"By this time the vehicle being ready, our names were called over, and every one took his place according to ſeniority; *i. e.* the perſon whoſe name was firſt inſcribed in the books of the office was entitled to the firſt place, and ſo in rotation. But there being women and children, politeneſs, as well as humanity, required an infringement of this regulation. Thoſe who were entitled to the beſt places, made a voluntary

voluntary ſurrender of their rights. It ſomewhat ſurpriſed me that no paſſports were aſked for on this occaſion.

" Paſſing through Paris to the *barriere de l'obſervatoire*, at a ſlow and ſolemn pace, each of us ſeemed abſorbed in his own reflections, and no one appeared deſirous of interrupting the ſilence. At the proſpect of quitting this gay capital, every one wore an expreſſion of regret on his countenance; and for my own part, although there was nothing I more ardently deſired than to leave the territories of the French republic, I could not help participating in theſe general feelings of the moment. In this ſtate of mind, we proceeded for at leaſt a couple of hours; but after having advanced ſome leagues into the country, the natural gaiety of the French character began to preponderate over all ſenſations of regret or ſorrow, and a general converſation enſued.

" Beſide the paſſengers in the cabriolet, and on the top, we were ſeven perſons inſide, three of whom were women. One of theſe females was dreſſed in mens' cloaths: ſhe was going to join her huſband at Bourdeaux. The two others had children on their knees, and were far gone with child.

" The diligence, like moſt French vehicles of that kind, alſo carried goods. It was over loaded and top-heavy. Our pace was about a league an hour. The firſt day paſſed without any particular accident. But on the ſecond, in the morning, one of the wheels giving way, we were overturned, within five leagues of Orleans.

" It was ſingular as well as fortunate, that no perſon, not even the women or children, were hurt. The accident, however, had ſome very unpleaſant effects. We were detained ten hours in repairing the damages ſuſtained; and this detention deranged the uſual regularity of arrivals and departures at every future ſtage; ſo that we had nothing good to eat, and ſcarcely any time to ſleep, during the remainder of the journey.

" It was early in the morning when our wheel broke, and we were obliged to ſend to Orleans to get a new one. In the mean time we proceeded to a village called Artenay, about a league from the place of our overthrow, where, after having got a coffee breakfaſt, ſome went to bed, and others to write to their friends at Paris.

" After being refreſhed by a few hours ſleep, we had a very good dinner ſerved up; which was the more remarkable, as it was the only good one we had from Paris to Bourdeaux. The carriage was repaired by the time we had finiſhed our repaſt, and we ſet off afreſh upon our journey. But it was paſt four o'clock, and we muſt paſs through Orleans in the dark, a circumſtance which we all very much regretted.

" All therefore I can ſay of this city is, that it is about thirty leagues from Paris, contains 36,000 inhabitants, and is the chief town of the department of *La Loire*.

" A league an hour was dull travelling for a man who wiſhed for nothing more ardently than to quit the territories of the French republic. The conductor, although apparently very faithful to his employers, did not ſtudy their intereſts in effect; for he was ſullen, impudent, and unaccommodating to the travellers. Our breakfaſts, dinners, and ſuppers were bad, becauſe, owing to the accident we had

met

met with, we never arrived at the uſual hours at thoſe inns where meals were kept in readineſs for the paſſengers; and, when we did happen to get any thing comfortable, the conductor, anxious to make up for loſt time, interrupted us much too ſoon with a ſummons to depart. The manœuvres of the children in the coach rendered it frequently neceſſary to open the windows, and the cold rendered it as often neceſſary to ſhut them.

"Theſe circumſtances occaſioned many diſputes, which however always terminated in a laugh or a bon-mot. Inconveniences which in England would be deemed ſerious grievances, the French, like good practical philoſophers, endeavour to turn into ſubjects of merriment. They would do ſtill better, however, if they would alſo endeavour to aboliſh them. For the benefit of our ſucceſſors on the road to Bourdeaux, I was happy to learn, from ſome of my companions, that it was in contemplation to make the carriage of goods and the carriage of travellers henceforth two diſtinct branches of commerce throughout the republic; and that, for the latter of theſe branches, eighty diligences, upon a new conſtruction, were actually building at Paris." P. 160.

Dr. M. then proceeds to give a very amuſing deſcription of his fellow travellers, among whom a Gaſcon makes a conſpicuous figure; who, with the ſtrongeſt provincial dialect, talked inceſſantly. "He literally", ſays Dr. M. "gaſconaded the whole way; but he lied with ſo much rapidity and grace as to prove ſeldom tireſome."

It would not be fair too ſtrictly to criticize the ſtyle of an author, who has been the beſt part of ten years abſent from his country. But whatever little defects may occur in his Engliſh, he has not forgotten his Scotch: for his Preface contains the word *timeous* for timely, which is current only on the north ſide of the Tweed. We remember long ago ſeeing the ſame combination of letters uſed, as we ſuppoſed, for timorous; but to what province that uſage belongs we have not yet learned. Of Dr. Maclean, it would be unjuſt not to ſay, that he has communicated a conſiderable portion of original information*, in a manner generally pleaſing.

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* At p. 122 is a liſt of the Engliſh detained in France as priſoners. It extends to p. 128. How far it is complete, or not, we have not learned.

ART. IX. *An Eſſay, medical, philoſophical, and chemical, on Drunkenneſs, and its Effects on the Human Body. By Thomas Trotter, M. D. late Phyſician to the Fleet, &c.* 8vo. 203 pp. 5s. Longman and Co. 1804.

THIS Eſſay is a comment on, or amplification of, the author's inaugural theſis printed at Edinburgh in 1788. At the time of his graduation, that theſis was much commended by the medical profeſſors in that Univerſity; in conſequence of which, Dr. Trotter has been induced to proſecute his inquiries on this ſubject, to the extent, and in the manner now ſubmitted to the public.

The ſubject is conſidered under the following heads: 1, Definition of Drunkenneſs; 2, the Phænomena or Symptoms of Drunkenneſs; 3, in what Manner Vinous Spirit affects the living Body; 4, the Catalogue of Diſeaſes induced by Drunkenneſs; and, 5, the Method of correcting the Habit of Drunkenneſs, and of treating the Drunken Paroxyſm.

Paſſing over the two firſt Chapters or diviſions of the ſubject, we ſhall turn our attention to the other more intereſting parts of this treatiſe.

Under the third Chapter, where the author treats of the manner in which vinous ſpirit affects the body, he obſerves, that the inebriating quality of all liquors depend upon the ALCOHOL they contain, an Arabian word, which means the *pure ſpirit*, ſeparated by repeated diſtillations from all groſſer matter. It is the product of the vinous fermentation from ſugar, and can only be obtained from thoſe ſubſtances which poſſeſs the ſaccharine principle. The operation of vinous ſpirit (diluted alcohol) on the body is ſtated to be two-fold; 1, intoxicating; 2, chemical. The ſtimulant action of the vinous ſpirit is firſt exerted on the ſtomach, and afterwards ſpread by ſympathy from thence to the ſenſorium commune and the reſt of the ſyſtem. The author moreover ſuppoſes, that ſome of it enters the circulation by the lacteals. The effect is temporary delirium and inſenſibility. Some entertaining ſtories are introduced in illuſtration of this, and particularly in illuſtration of the fact, that perſons in a ſtate of intoxication are capable of reſiſting cold, the continued action of which ſobers them again. Reſpecting, 2, the chemical action of alcohol on the human body, the author remarks that ſuch an effect, independent of its intoxicating powers, cannot be doubted. He ſuppoſes that it "deoxygenates the blood in ſome degree; at leaſt that it decompounds its floridity; the

the arterial blood of a profeſſed drunkard approaching to the colour of vinous, and being darker than uſual." Hydrogen being one of the component parts of alcohol, the author ſuſpects, that the blood of dram-drinkers is ſtrongly charged with hydrogen, in conſequence of which he further ſuppoſes, that the quality of the biliary ſecretion becomes altered, independent of an organic affection of the liver itſelf. This, however, together with much of what follows, relative to the *hydrogenation* (if we may uſe ſuch an expreſſion) of the ſyſtem, is merely hypothetical. The moſt curious part of this Chapter is that which relates to the *combuſtion of the human body*, produced by the long and immoderate uſe of ſpirituous liquors. Several remarkable inſtances of this kind were publiſhed in the Journal de Phyſique a few years ago, and have been republiſhed in the ſixth volume of the Philoſophical Magazine, from which laſt publication the account here given is extracted.

"The Counteſs Cornelia Bandi, of the town of Ceſena, aged 62, enjoyed a good ſtate of health. One evening, having experienced a ſort of drowſineſs, ſhe retired to bed, and her maid remained with her till ſhe fell aſleep. Next morning when the girl entered to awaken her, ſhe found nothing but the remains of her miſtreſs in a moſt horrid condition. At the diſtance of four feet from the bed was a heap of aſhes, in which could be diſtinguiſhed the legs and arms untouched. Between the legs lay the head, the brain of which, together with half the poſterior part of the cranium, and the whole chin, had been conſumed; three fingers were found in the ſtate of a coal; the reſt of the body was reduced to aſhes, and contained no oil; the tallow of two candles was melted on a table, but the wicks ſtill remained, and the feet of the candleſticks were covered with a certain moiſture. The bed was not damaged, the bed-clothes and coverlid were raiſed up and thrown on one aſide, as is the caſe when a perſon gets up. The furniture and tapeſtry were covered with a moiſt kind of ſoot of the colour of aſhes, which had penetrated into the drawers and dirtied the linen. This ſoot having been conveyed to a neighbouring kitchen, adhered to the walls and the utenſils. A piece of bread in the cupboard was covered with it, and no dog would touch it. The infectious odour had been communicated to other apartments. The Annual Regiſter ſtates, that the Counteſs Ceſena was accuſtomed to bathe all her body in camphorated ſpirit of wine. Bianchini cauſed the detail of this deplorable event to be publiſhed at the time when it took place, and no one contradicted it. It was alſo atteſted by Scipio Maffei, a learned cotemporary of Bianchini, who was far from being credulous; and, in the laſt place, this ſurpriſing fact was confirmed to the Royal Society of London by Paul Rolli.——

"An inſtance of the like kind is preſerved in the ſame work, in a letter of Mr. Wilmer, ſurgeon:—"Mary Clues, aged 50, was much addicted to intoxication. Her propenſity to this vice had increaſed

after the death of her huſband, which happened a year and a half before, for about a year, ſcarcely a day had paſſed in the courſe of which ſhe did not drink at leaſt half a pint of rum or anniſeed water. Her health gradually declined, and about the beginning of February ſhe was attacked by the jaundice and confined to her bed. Though ſhe was incapable of much action, and not in a condition to work, ſhe ſtill continued her old habit of drinking every day and ſmoaking a pipe of tobacco. The bed in which ſhe lay ſtood parallel to the chimney of the apartment, the diſtance from it of about three feet. On Saturday morning, the 1ſt of March, ſhe fell on the floor, and her extreme weakneſs having prevented her from getting up, ſhe remained in that ſtate till ſome one entered and put her to bed. The following night ſhe wiſhed to be left alone; a woman quitted her at half paſt eleven, and, according to cuſtom, ſhut the door and locked it. She had put on the fire two large pieces of coal, and placed a light in a candleſtick on a chair at the head of the bed. At half after five in the morning, a ſmoke was ſeen iſſuing through the window, and the door being ſpeedily broke open, ſome flames which were in the room were ſoon extinguiſhed. Between the bed and the chimney were found the remains of the unfortunate Clues; one leg and a thigh were ſtill entire, but there remained nothing of the ſkin, the muſcles, and the viſcera. The bones of the cranium, the breaſt, the ſpine, and the upper extremities, were entirely calcined, and covered with a whitiſh efflorescence. The people were much ſurpriſed that the furniture had ſuſtained ſo little injury. The ſide of the bed which was next to the chimney, had ſuffered the moſt; the wood of it was ſlightly burnt, but the feather-bed, the clothes, and covering, were ſafe. I entered the apartment about two hours after it had been opened, and obſerved that the walls and every thing in it were blackened; that it was filled with a very diſagreeable vapour; but that nothing except the body exhibited any ſtrong traces of fire."

"This inſtance has great ſimilarity to that related by Vicq d'Azyr in the *Encyclopedia Methodique*, under the head Pathologic Anatomy of Man. A woman about 50 years of age, who indulged to exceſs in ſpirituous liquors, and got drunk every day before ſhe went to bed, was found entirely burnt and reduced to aſhes. Some of the oſſeous parts only were left, but the furniture of the apartment had ſuffered very little damage. Vicq d'Azyr, inſtead of diſbelieving this phænomenon, adds, that there have been many other inſtances of the like kind.

"We find alſo a circumſtance of this kind in a work intitled, *Acta Medica et Philoſophica Hafnienſia*; and in the work of Henry Bohanſer, intitled *Le Nouveau Phoſphore enflammé*. A woman at Paris who had been accuſtomed for three years, to drink ſpirit of wine to ſuch a degree that ſhe uſed no other liquor, was one day found entirely reduced to aſhes, except the ſkull and the extremities of the fingers.

"The Tranſactions of the Royal Society of London preſent alſo an inſtance of human combuſtion no leſs extraordinary. It was mentioned at the time it happened in all the journals; it was then atteſted by a great number of eye-witneſſes, and became the ſubject of many learned diſcuſſions. Three accounts of this event by different authors, all nearly coincide. The fact is related as follows:—"Grace Pitt, the

the wife of a fiſhmonger of the pariſh of St. Clement, Ipſwich, aged about 60, had contracted a habit, which ſhe continued for ſeveral years, of coming down every night from her bed-room, half-dreſſed, to ſmoke a pipe. On the night of the 9th of April, 1744, ſhe got up from bed as uſual. Her daughter, who ſlept with her, did not perceive ſhe was abſent till next morning when ſhe awoke, ſoon after which ſhe put on her clothes, and going down into the kitchen, found her mother ſtretched out on the right ſide, with her head near the grate; the body extended on the hearth, with the legs on the floor, which was of deal, having the appearance of a log of wood, conſumed by a fire without apparent flame. On beholding this ſpectacle, the girl ran in great haſte and poured over her mother's body ſome water contained in two large veſſels in order to extinguiſh the fire; while the fœtid odour and ſmoke which exhaled from the body, almoſt ſuffocated ſome of the neighbours who had haſtened to the girl's aſſiſtance. The trunk was in ſome meaſure incinerated, and reſembled a heap of coals covered with white aſhes. The head, the arms, the legs, and the thighs, had alſo participated in the burning. This woman, it is ſaid, had drunk a large quantity of ſpirituous liquor in conſequence of being overjoyed to hear that one of her daughters had returned from Gibraltar. There was no fire in the grate, and the candle had burnt entirely out in the ſocket of the candleſtick, which was cloſe to her. Beſides, there were found near the conſumed body, the clothes of a child and a paper ſcreen, which had ſuſtained no injury by the fire. The dreſs of this woman conſiſted of a cotton gown."

"Le Cat, in a memoir on ſpontaneous burning, mentions ſeveral other inſtances of combuſtion of the human body. "Having," ſays he, "ſpent ſeveral months at Rheims in the years 1724 and 1725, I lodged at the houſe of Sieur Millet, whoſe wife got intoxicated every day. The domeſtic economy of the family was managed by a pretty young girl, which I muſt not omit to remark, in order that all the circumſtances which accompanied the fact I am about to relate may be better underſtood. This woman was found conſumed on the 20th of February, 1725, at the diſtance of a foot and a half from the hearth in her kitchen. A part of the head only, with a portion of the lower extremities and a few of the vertebræ, had eſcaped combuſtion. A foot and a half of the flooring under the body had been conſumed; but a kneading-trough and a powdering-tub, which were very near the body, ſuſtained no injury. M. Chriteen, a ſurgeon, examined the remains of the body with every judicial formality. Jean Millet, the huſband, being interrogated by the judges who inſtituted the inquiry into the affair, declared, that about eight in the evening on the 19th of February, he had retired to reſt with his wife, who not being able to ſleep, had gone into the kitchen, where he thought ſhe was warming herſelf; that, having fallen aſleep, he was awakened about two o'clock with an infectious odour; and that, having run to the kitchen, he found the remains of his wife in the ſtate deſcribed in the report of the phyſicians and ſurgeons. The judges having no ſuſpicion of the real cauſe of this event, proſecuted the affair with the utmoſt diligence. It was very unfortunate for Millet that he had a handſome ſervant-maid; for neither his probity nor innocence was able to

ſave him from the ſuſpicion of having got rid of his wife by a concerted plot, and of having arranged the reſt of the circumſtances in ſuch a manner as to give it the appearance of an accident. He experienced, therefore, the whole ſeverity of the law; and though, by an appeal to a ſuperior and very enlightened court, which diſcovered the cauſe of the combuſtion, he came off victorious, he ſuffered ſo much from uneaſineſs of mind, that he was obliged to paſs the remainder of his melancholy days in an hoſpital."

"Le Cat relates another inſtance, which has a moſt perfect reſemblance to the preceding:—"M. Boinneau, curé of Plerquer, near Dol," ſays he, "wrote to me the following letter, dated February 22d, 1749:—Allow me to communicate to you a fact, which took place here about a fortnight ago. Madame de Boiſeon, 80 years of age, exceedingly meagre, who had drunk nothing but ſpirits for ſeveral years, was ſitting in her elbow-chair before the fire, while her waiting-maid went out of the room a few moments. On her return, ſeeing her miſtreſs on fire, ſhe immediately gave an alarm; and ſome people having come to her aſſiſtance, one of them endeavoured to extinguiſh the flames with his hands, but they adhered to it as if it had been dipped in brandy or oil on fire. Water was brought, and thrown on the lady in abundance; yet the fire appeared more violent, and was not extinguiſhed till the whole fleſh had been conſumed. Her ſkeleton, exceedingly black, remained entire in the chair, which was only a little ſcorched; one leg only, and the two hands, detached themſelves from the reſt of the bones. It is not known whether her clothes had caught fire by approaching the grate. The lady was in the ſame place in which ſhe ſat every day; there was no extraordinary fire, and ſhe had not fallen. What makes me ſuppoſe that the uſe of ſpirits might have produced this effect is, that I have been aſſured, that at the gate of Dinan, an accident of the like kind happened to another woman under ſimilar circumſtances." P. 65.

"The following inſtance, recorded in the *Journal de Medicine*, (vol. lix. p. 140,) took place in Caën, and is thus related by Merille, a ſurgeon of that city, ſtill alive: "Being requeſted, on the 3d of June, 1782, by the king's officers, to draw up a report of the ſtate in which I found Mademoiſelle Thuars, who was ſaid to have been burnt, I made the following obſervations:—The body lay with the crown of the head reſting againſt one of the andirons, at the diſtance of eighteen inches from the fire, the remainder of the body was placed obliquely before the chimney, the whole being nothing but a maſs of aſhes. Even the moſt ſolid bones had loſt their form and conſiſtence; none of them could be diſtinguiſhed except the coronal, the two parietal bones, the two lumbar vertebræ, a portion of the tibia, and a part of the omoplate; and theſe even were ſo calcined, that they became duſt by the leaſt preſſure. The right foot was found entire, and ſcorched at its upper junction; the left was more burnt. The day was cold, but there was nothing in the grate except two or three bits of wood about an inch diameter, burnt in the middle. None of the furniture in the apartment was damaged. The chair on which Mademoiſelle Thuars had been ſitting was found at the diſtance of a foot from

from her, and abſolutely untouched. I muſt here obſerve, that this lady was exceedingly corpulent; that ſhe was above ſixty years of age, and much addicted to ſpirituous liquors; that the day of her death ſhe had drunk three bottles of wine and about a bottle of brandy; and that the conſumption of the body had taken place in leſs than ſeven hours, though, according to appearance, nothing around the body was burnt but the clothes." P. 77.

The quantity of hydrogen accumulated in the bodies of theſe people, in conſequence of their abuſe in ſpirituous liquors, is ſuppoſed to have rendered their bodies ſuſceptible of being brought into combuſtion.

In Chap. IV. we have a catalogue of the diſeaſes induced by drunkenneſs; namely, apoplexy, epilepſy, oneirodynia (frightful dreams), phrenitis, gaſtritis, enteritis, hepatitis, gout, ſchirrus of the bowels, jaundice, indigeſtion, dropſy, emaciation, ſyncope and palpitation, diabetes, palſy, madneſs, idiotiſm, melancholy, &c. &c. in ſhort, as many ills as (or perhaps more than) were contained in Pandora's box!

Chap. V. treats of the method of correcting the habit of intoxication, with this appropriate quotation from Armſtrong:

"We curſe not wine; the vile exceſs we blame."

After ſome reflections on the progreſs of vinous potation in different countries, and on the preſent ſtate of ſociety in this country (which, according to the author's views, leans to conviviality, and conſequently to intemperance), he animadverts with much ſeverity on the pernicious cuſtom which prevails among ſome nurſes, and in many families, of giving ſtrong drinks to children; and maintains, that "ardent ſpirits, wine, and fermented liquors of all kinds, ought to be excluded from the diet of infancy, childhood, and youth". He is further of opinion, "that no man in health can need wine till he arrives at forty. He may then begin with two glaſſes in the day; at fifty, he may add two more; and at ſixty, he may go to the length of ſix glaſſes per diem; but he ſhould not exceed that quantity, even though he ſhould live to a hundred". We ſhould be ſorry to be thought the advocates of intemperance, but we fear Dr. Trotter's doſes will be deemed too ſparing by the majority of his readers. Some conſtitutions are not ſo eaſily affected by wine, and other ſtimulants, as others; and therefore, though two glaſſes may be regarded as *quantum ſufficit* to one man of forty, it may require four glaſſes to produce a correſponding effect upon another man of forty.

ſorty. Nor do we admit, as a general rule, that a man of ſixty requires, or ſhould be allowed, more wine than a man of fifty. We are not unacquainted with the principles (the Brunonian) which ſerve as the baſis of theſe directions; but we have our doubts as to their validity, in all the points to which they have been applied. There are, however, ſome excellent remarks in this Chapter, which well deſerve the attentive conſideration of every man who lives much with, or after the faſhion of, the eaſy and affluent part of the world.

Contrary to the opinion of many people, Dr. Trotter thinks that even the powers of the imagination (to ſay nothing of other faculties of the mind) are not aſſiſted by wine. He acknowledges, indeed, that many of the poets (we might add alſo orators) of ancient Greece and Rome, beſides ſome modern phyſicians and philoſophers, ſuch as Haller and Hoffman, may be cited againſt him. The muſe of Darwin (he ſays) received no inſpiration from Bacchus,—true; but Darwin was "rather a groſs eater, and made amends for the want of vinous ſtimulus by conſuming large quantities of animal food."

It has hitherto been a maxim with phyſicians, that perſons given to ebriety muſt be weaned from the habit of ſtrong potation by degrees, and not all at once. This writer maintains the contrary. The vinous ſtimulus, he aſſerts, may be ſafely relinquiſhed *at once*. His arguments in ſupport of this practice appear to us by no means convincing, unleſs indeed ſome other kind of ſtimulus, taken into the ſtomach, be ſubſtituted in place of the alcohol. Bringing a man ſuddenly out of "an unwholeſome and unventilated dungeon" into the open air is not an applicable analogy. The proper analogy is, expoſing a man, long accuſtomed to a warm temperature, or to warm clothing, *all at once* to a great degree of cold, or to thin garments. No cautious phyſician would adviſe this. The directions, in every other reſpects, we approve.

This treatiſe, undoubtedly, reflects much credit upon its author; and we ſincerely hope it may operate as a check upon perſons who, without being aware of the conſequences, imperceptibly fall into the habit of intemperance. Of the philanthropic intentions of the writer, no doubt can be entertained; yet he muſt allow us to ſay, that he has introduced too much colouring; that he writes too much in the character of one who views only the worſt ſide of the ſubject; that he has not at all times ſufficiently diſcriminated between the uſe and abuſe of wine, and other fermented liquors; that he has not made due allowances for difference of climate, and difference of conſtitution; and that, impreſſed with the idea of its pernicious influence, he has almoſt prohibited even an occaſional

tional and moderate enjoyment of *that* which, properly uſed, may exhilarate without injury, is in ſome inſtances beneficial, and, like other indulgencies of the table, becomes pernicious only by indiſcreet or vicious exceſs.

ART. X. *Sermons, compoſed for Country Congregations. By the Reverend Edward Nares, A. M. Rector of Biddenden, in the County of Kent, and late Fellow of Merton College, Oxford.* 8vo. 410 pp. 7s. Rivingtons. 1803.

THOUGH the author of theſe diſcourſes is led, by ſituation and duty, to compoſe them for country congregations, he has given ſufficient proof that he is capable of addreſſing himſelf to learned audiences. Three years ago he publiſhed, at firſt without a name, but ſoon after with public avowal of himſelf as the author, a treatiſe, in which learning and ingenuity were admirably combined, and employed with a modeſty which gave freſh intereſt to the work. It was entitled "Εἷς Θεὸς, εἷς Μεσίτης, (or One God, One Mediator), being an Attempt to ſhow how far the philoſophical Notion of a Plurality of Worlds is conſiſtent, or not ſo, with the Language of the Holy Scriptures."* The knowledge of modern philoſophy, which appeared in that work to be combined with the knowledge of ancient languages, and of the Scriptures, has doubtleſs led to the appointment of the author to preach the Bamptonian Lectures at Oxford: an appointment at which we rejoice, as we doubt not that it will prove honourable to the preacher and the Univerſity, and beneficial to the public.

In writing for his country pariſh, and ſimilar ſituations, this author has ſo far written below himſelf, that he has ſuffered careleſſneſſes of expreſſion to eſcape from his pen, which he would doubtleſs have removed by correction, had he been compoſing for more formidable critics. That theſe have been ſuffered to paſs through the preſs, was probably owing to ſome inconvenience or interruption at the time of printing, which we partly know to have been the caſe. One evident mark of this fact, even to the eye, is the want of thoſe breaks and diviſions of the matter into paragraphs, which are uſual in printed Sermons, and much aſſiſt the attention and recollection

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* This book was noticed by us, with due praiſe, in our eighteenth volume, p. 465, before the author had declared himſelf.

of

of the reader. Moſt of theſe Sermons are printed without any interruption of the page, from the beginning to the end; a ſingularity for which nothing can account, but ſuch cauſes as we have already ſuggeſted. At the ſame time, even in writing for his humbler congregations, the author who is capable of higher things not unfrequently appears; and a ſufficient proportion of new and valuable matter is introduced, to juſtify the addreſs of the volume to the higheſt female patronage in the kingdom.

The Sermons are 22 in number; and, as we cannot go into the detail of matters ſo various, we ſhall briefly recite the ſubjects, and ſubjoin one or two ſpecimens. The ſubjects are, 1. On the Folly of ſlighting Advice. 2. On the good Effects of Religion. 3. Sin without Excuſe. 4. On the Security ariſing from a religious Courſe of Life. 5. On the Sabbath. 6. On the Catechiſm. 7, 8. On Example. 9. On Contentment. 10. On Old Age. 11. On doing what we will with our own. 12. A Funeral Sermon. 13, 14. On good Works. 15. The Folly of mocking at Sin. 16. The Beatitudes. 17. The good Samaritan. 18. The unjuſt Steward. 19. For the fourth Sunday in Advent. 20. For Chriſtmas Day. 21. Commencement of the Year*. 22. On the Thankſgiving Day in 1798. Of theſe diſcourſes, the laſt has been printed before, though not given to the public at large†; the reſt are now firſt printed.

Of the ſubjects here enumerated, that of the eleventh Sermon is perhaps the only one that has much novelty in itſelf, though many are treated in a novel manner. It cannot indeed happen, in the nature of things, that a new ſubject of admonition can often be diſcovered by a preacher; new arguments and new illuſtrations are the utmoſt that can be expected; and even when we are told here, that "there is but ONE BEING in the univerſe" who can properly be ſaid to have any thing of his own, though it wears the appearance of novelty, it is only a new and ſtriking poſition of a very old truth. The author begins by pointing out that *life* and *health* are not our own; which he illuſtrates ſufficiently by the caſes of the ſuicide, the duelliſt, and (to bring it more to his ruſtic auditors) the deſperate combatant in dangerous and unneceſſary conteſts. Life is not our own, he argues, to ſhorten by

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* This Sermon was preached at Oxford, 1796, and therefore does not properly belong to the claſs of rural diſcourſes.

† It was noticed, however, by us, vol. xii. p. 676.

intem-

intemperance, any more than by violence; which he illuſtrates by a ſuggeſtion by no means common.

" If the fabric of our mortal bodies is ſo conſtructed, as that, by care and management, they may reaſonably be expected to laſt " *three-ſcore years and ten*", ſo much we may conceive to be the common term aſſigned for our trial and probation; and what right can we have to abridge it?" P. 185.

Time is next conſidered, as among the things which are by no means our own, to diſpoſe of as we will; our *families* are alſo truſts committed to our care*; nor are even the *animals* which we breed or purchaſe ſo far our own, as to authorize us to treat them with cruelty. This is a topic peculiarly ſuited to the inſtruction of farmers and their domeſtics, who ſometimes make a dreadful abuſe of their power over what can hardly be called, in other reſpects, the *inferior* creation. The admonition is here urged with equal force and humanity. It is followed by a caution reſpecting our worldly *goods*, which are not our own to waſte or abuſe; and the diſcourſe concludes by ſhowing that, in a ſublimer ſenſe alſo, *we are not our own*, ſince we have been purchaſed by the blood of Chriſt, according to the words of the Apoſtle, 1 Cor. vi. 19, 20, with which this uſeful Sermon very ſtrikingly concludes.

In the Sermon on Chriſtmas-Day (Sermon 20) Mr. N. touches upon the ground which formed the ſubject of his diſſertation above-mentioned, and he proceeds upon it with good effect. As the one work is thus connected with the other, we ſhall cite this paſſage.

" Jeſus Chriſt came down from heaven to be " *the propitiation for our ſins, and not for our's only, but alſo for the ſins of the whole world.*" This is St. John's account of the miſſion of our Lord. And St. Peter, we know, affirmed before the rulers of the Jews, Acts iv. 12, " *that there is ſalvation in none other except Jeſus of Nazareth; for there is none other name given among men whereby we muſt be ſaved.*" Now it is often an enquiry made, how are thoſe holy patriarchs and virtuous heathens, who lived before the coming of our bleſſed Saviour, to receive the benefits of his redemption? There might be ſome reaſon in the enquiry, if Chriſt had been mere man. If he had come merely to ſet us an example of a good moral life, or even to ſatisfy our doubts as to our future reſurrection by his own reſurrection from the grave. For how could theſe benefits be reflected back upon thoſe who had finiſhed their courſe of life long before his appearance? But when we come to conſider that Chriſt was in exiſtence " *before all worlds*", that he was " *in the very beginning with God*", that " *by him all*

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* In p. 191 is a remarkable error of the preſs, l. 9, *conduct* for *contract*.

things were made, and that without him was not any thing made that was made," which is the account the Evangeliſt St. John further gives us of him, then we may eaſily conceive that, in fact, all the generations of men, that have ever lived on the face of the whole earth, lived ſubſequently to the great ſcheme of Chriſtian redemption. That long before Abraham was, Chriſt exiſted in the glory of his Father, as he himſelf intimated in his reply to the Jews, John viii. 58:—he exiſted before the tempter, through whoſe ſeductions our firſt parents fell. This alſo, in no obſcure terms, he intimates himſelf; "*I beheld Satan*", ſays he, "*as lightning fall from heaven,*" Luke x. 18. He exiſted before David, for David himſelf called him his Lord—(See Matth. xxii. 43. 44. 45). He was before John the Baptiſt, if we may believe the teſtimony of the Baptiſt himſelf; though, as to his earthly miniſtry, the latter was emphatically denominated the forerunner of the Meſſiah; and as to our Lord's actual coming in the fleſh, he was not before the Baptiſt in this inſtance, nor yet in his character of a Prophet. Here then we *get* a glorious view of the method of God's diſpenſations. We know nothing of the bounds and extent of the creation. The globe we dwell upon may perhaps be but one out of millions of millions, all inhabited, for what we know, by beings like ourſelves. We muſt not be too bold in our conjectures; but what a ſcene does it open to us, if we may but conceive that he who became manifeſt in the fleſh here, may have been the Saviour and Redeemer of all theſe worlds! One myſtery is no greater than another. That only is a myſtery which we have not at preſent powers to penetrate and comprehend; but when, with becoming humility, we are tempted to cry out, "*Lord, what is man, that thou ſhould'ſt ſo regard him*", as to ſend thy own Son into the world to redeem us from ſin and miſery?—it is well at leaſt to gather confidence from the dignity of him who condeſcended to take our nature upon him. The aſſumption of the fleſh united the creature with its Creator; ſin was vanquiſhed, and death deſtroyed; and if we may at all ſuppoſe that the everlaſting Son of God has been the Redeemer of other worlds, the great ſcheme of redemption will appear to have been intimately connected throughout with the creation of the univerſe. We know of a certainty, without any laboured or intricate diſcuſſion of the matter, that it has pleaſed God to create a race of beings, endowed with reaſon, and, as to all moral purpoſes, unqueſtionably free agents; capable, therefore, of falling; capable of diſobedience, ſin, tranſgreſſion. But to have created ſuch a race, without providing in ſome way for their after recovery, though the power and will of God know no limits, yet we may preſume to ſay, ſuch a diſpenſation of things would have appeared inconſiſtent with ſome of his brighteſt attributes. The Goſpel of our bleſſed Saviour then ſeems to ſet the whole in its proper light. Creation and redemption went hand in hand. He by whom all things were made, the ſecond perſon of the Godhead, was, in the intentions of Providence, "*the Lamb ſlain from the foundation of the world.*". When (as at this time, this ſolemn ſeaſon of our commemoration) he really came into the world, was miraculouſly born of a pure Virgin, and took our nature upon him, then the great act of redemption was viſibly accompliſhed—then "*God was manifeſt in the fleſh*"; for, as we read elſewhere, "*God*

was

was in Chriſt, reconciling the world to himſelf." *Great is the myſtery of godlineſs!* that is, it is grand in all its parts, magnificent in all its purpoſes, ſtupendouſly above our comprehenſion at preſent, and far exceeding our utmoſt merits and deſerts; yet no greater a myſtery, as to its poſſibility, than a thouſand natural effects that paſs before our eyes." P. 351.

The Sermon preached at Oxford (Serm. 21) has ſome original ideas in it; and has merit alſo, in bringing forward to obſervation the cogent argument of Browne, in the *Religio Medici*, recommending the offering up of our devotions before we go to reſt. "Sleep", ſays that writer, "is ſo like death, that we ſhould not dare to truſt it without our prayers. This", ſays the preacher, "is an elegant obſervation, and as juſt as it is elegant." P. 367. Without dwelling further on the characteriſtics of theſe diſcourſes, we ſhall recommend the volume, not as the fruit of learned labour, nor as containing faultleſs models of compoſition, but as conveying much good, and ſome new advice, in language generally clear and pleaſing.

ART. XI. *The Raiſing of Jairus's Daughter. A Poem. By Francis Wrangham, M. A. To which is annexed, a ſhort Memoir, interſperſed with a few poetical Productions, of the late Caroline Symmons.* 8vo. 2s. 6d. Mawman. 1804.

WE are induced to give this publication a place among our principal articles, from emotions of reſpect to a very great favourite of the Muſes, prematurely taken from the world, in the bloom of youth and beauty. The firſt part of the tract contains a poem on the Raiſing of Jairus's Daughter, by Mr. Wrangham, which was intended to enter the competition for Seaton's Prize Poem at Cambridge, which prize the author had before, and more than once, obtained. From ſome error or accident, in point of time, it failed of its object; and is now printed principally, as it ſhould ſeem, for the opportunity of introducing to the public notice, ſome intereſting anecdotes, and ſome ſpecimens of the poetical talents, of Miſs Caroline Symmons, daughter of the Rev. Dr. Symmons. The ſubject of Mr. Wrangham's poem is peculiarly appoſite, as this young lady, at the early age of fourteen, fell a victim to a pulmonary complaint. The Raiſing of Jairus's Daughter is an animated effuſion, and contains ſome very happy thoughts, expreſſed with claſſical taſte and great energy. The following is particularly happy.

"Borne

" Borne on that ſigh, her gentle ſpirit roſe,
Buoyant through yon blue concave, and ſhook off,
Half angel ere it fled, its beauteous clay.
To its bright home by ſiſter ſeraphs led,
And by glad myriads of the ſainted juſt
Greeted with hymns of triumph. So the lark,
Late in ſome ſunleſs cottage-nook confin'd,
The toy of froward youth; if chance throw wide
Its priſon doors, and bid the captive range,
Free as its kindred choir, with ſtrange delight
Hears and obeys, and ſoaring to the ſkies,
Floats on light plume amid the liquid noon."

It were eaſy to give other pleaſing ſpecimens from this poem, but we haſten to the Memoir at the end. Miſs Symmons from her infancy exhibited proofs of very extraordinary powers of intellect. At the age of eleven, ſhe produced a compoſition which, as the production of a child, we think, with the editor, really wonderful. When yet ſhort of the age of Jairus's daughter, ſhe compoſed a ſtory, in the heroic meaſure, of more than five hundred harmonious lines. The following pathetic verſes were written in the year 1800, in the author's twelfth year.

" THE FLOWER GIRL'S CRY.

" Come buy my wood hare-bells, my cowſlips come buy;
O take my carnations and jeſſamines ſweet;
Leſt their beauties ſhould wither, their perfumes ſhould die,
Ah! ſnatch'd, like myſelf, from their native retreat.

" O ye who in pleaſure and luxury live,
Whoſe boſoms would ſink beneath half my ſad woes;
Ah! deign to my cry a kind anſwer to give,
And ſhed a ſoft tear for the fate of poor Roſe.

" Yet once were my days happy, ſweet, and ſerene,
And once have I taſted the balm of repoſe;
But now on my cheek meagre famine is ſeen,
And anguiſh prevails in the boſom of Roſe.

" Then buy my wood hare-bells, my cowſlips come buy;
O take my carnations and jeſſamines ſweet;
Leſt their beauties ſhould wither, their perfumes ſhould die,
Ah! ſnatch'd, like myſelf, from their native retreat."

At this period her health began to decline, and to give her parents and friends ſerious cauſe of alarm; but ſhe ſtill continued to exerciſe her fine powers, of which two more ſhort ſpecimens ſhall be inſerted.

" To Memory.

Hail Memory! celeſtial maid,
Who loveſt with ſolitude to dwell,
Under the mountain's ragged ſhade,
Retired within thy penſive cell.

O thou,

O thou, my mingled joy and woe,
Sweet ſource of every burſting ſigh!
Who bidd'ſt theſe ſilent ſorrows flow;
Hail, heaven-born ſoothing Memory!

The ſky is clad in tendereſt blue,
And Zephyr ſpreads his balmy wing:
The bending floweret weeps with dew;
The bird's ſoft ſong ſalutes the ſpring.

Yet far retired from this gay ſcene,
From ſolitude and thee I ſeek
My friend's ſoft ſigh, her ſmile ſerene,
Her ſpeaking eye, her moiſtened cheek.

Come then, and ſooth my labouring heart!
Come awful power! come ſweeteſt maid!
O haſte, my Lucia's ſmile impart,
And leave the mountain's ragged ſhade."

"THE HARE-BELL.

In ſpring's green lap there blooms a flower,
Whoſe cups imbibe each vernal ſhower;
Who ſips freſh nature's balmy dew,
Clad in her ſweeteſt, pureſt blue:
Yet ſhuns the ruddy beam of morning,
The ſhaggy wood's brown ſhade adorning.
Simple floweret! child of May!
Though hid from the broad eye of day;
Though doomed to waſte thoſe penſive graces
In the wild wood's dark embraces;
In deſert air thy ſweets to ſhed,
Unnoticed droop the languid head;—
Still nature's darling thou'lt remain:
She feeds thee with her ſofteſt rain;
Fills each ſweet bell with honied tears,
With genial gales thy bloſſom cheers.
Still then unfold thy baſhful charms,
In yon deep thicket's circling arms:
Far from the common eye's coarſe glare,
No heedleſs hand ſhall harm thee there.
Still then avoid the gaudy ſcene,
The flaunting ſun, th'embroidered green;
And bloom and fade, with chaſte reſerve unſeen."

In February, 1803, a cough, accompanied with fever, reduced this excellent young lady to the laſt ſtage of human debility; on the firſt of June ſhe died. She was not alone diſtinguiſhed by her talents, but was in every other reſpect entitled to admiration and love. She poſſeſſed the moſt active benevolence, a refined ſenſibility, and the greatneſs goodneſs of heart.

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This elegant tribute to her memory does great honour to the editor, who tells the tale of grief and tenderneſs in a ſimple and unaffected ſtyle. We are happy to do our part in reſcuing from general oblivion, a name of worth and genius, which, among thoſe by whom it was known, will not eaſily be forgotten.

An engraving of Miſs Symmons, from the original marble of Nollekens, is prefixed to and adorns the work.

ART. XII. *Eccleſiæ Anglicanæ Articulus XVII. de Prædeſtinatione et Electione, cum quibuſdam excerptis e Calvini Inſtitutionibus, collatus.* Bathoniæ: ex typographia S. Hazard. 8vo. 14 pp. 1802.

THE object of this pamphlet is to prove, that our reformers paid peculiar deference to the ſentiments and language of Calvin*, when drawing up the Articles of the Church of England. We cannot ſay that the anonymous author has either ſucceeded in his attempt, or argued with that fairneſs which indicates a lover of truth. He has confined his labours to a collation of the 17th Article, with certain extracts from the Inſtitutions of Calvin; but the extracts do not follow each other in the order in which they occur in the work from which they are taken; and, therefore, ſome of them, in their inſulated ſtate, ſeem to teach a doctrine very different from that which was taught by their author. The pamphlet, we are told, was ſubmitted, before publication, to a preſbyter of the Church of England (Q. Mr. Overton or Dr. Haweis?) who expreſſed his opinion of it in the following words:

"Permulti ſe judices proferunt doctrinæ Calviniſticæ, qui nunquam inſtituta Calvini conſuluere. Quiſquis articulos fidei eccleſiæ Anglicanæ cum ſcriptis illius reformatoris celeberrimi comparabit, percipiet non dogmatum ſolummodo, ſed et verborum ſimilitudinem; adeo ut non dubitare licet quin illi, qui noſtram ſanam doctrinæ formam compoſuerunt, antiſtitis hujus inſtituta coram oculis habuere: et certe dubitare poſſimus æque, an Calvinus ipſe Calviniſta haberi debet, ac ſi articulus decimus-ſeptimus continet doctrinam verè et explicitè Calviniſticam. Appello columnas ſequentes, candidè comparandos."

This is ſurely confident language; but confidence of aſſertion is not proof. This author, whoſe collation is here ſaid to have been ſo candidly made, compares with the introduction to our Article the following paſſage from the Inſtitutes,

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* A ſimilar aſſertion, thrown out long ago, was anſwered at large by Biſhop Bull; ſee his Life by Nelſon, p. 233.

prudently

prudently omitting what we have printed in the italic character.

" Quod ergo ſcriptura clarè oſtendit dicimus, æterno et immutabili conſilio Deum ſemel conſtituiſſe quos olim ſemel aſſumere vellet in ſalutem, *quos rurſum exitio devovere. Hoc conſilium quoad electos in gratuita ejus miſericordia fundatum eſſe aſſerimus, nullo humanæ dignitatis reſpectu, quos vero damnationi addixit, his juſto quidem et irreprehenſibili, ſed incomprehenſibili ipſius judicio, vitæ aditum præcludi.*" Lib. 3, c. 21, § 7.

It is not uncommon among keen polemics of every deſcription to quote from works, to which they appeal, ſuch paſſages only as ſuit their purpoſe, and to ſuppreſs thoſe which by their antagoniſts might be employed againſt them. We are not, therefore, ſurpriſed at this author's omitting what is here ſaid by his maſter, of God's *ſhutting up the entrance to life from thoſe whom he adjudges to damnation;* but we cannot help thinking that he went too far, when he broke off his quotation in the middle of a ſentence. The words *quos rurſum exitio devovere*, form an eſſential part of the ſentence which he has quoted, which, without them, is liable to be underſtood in a ſenſe very different from that in which by its author it was *meant* to be underſtood. But if the Calviniſm of our Church cannot be maintained but by arts of this kind, we may ſurely call it in queſtion, in oppoſition even to this author and his friend, without queſtioning, at the ſame time, " the Calviniſm of Calvin himſelf"!

Such is the firſt extract from the Inſtitutes, which is here compared with the language of the Article. The ſecond is nothing to the purpoſe, becauſe, taken by itſelf, it expreſſes a ſentiment which no Engliſh Arminian has ever called in queſtion; but the third furniſhes another proof of this author's addreſs. It is taken from the firſt ſection of the twenty-fourth chapter of the third book, and is there introduced by the words which the reader will here find in italics.

" *Sed ut res melius eluceſcat, tum de electorum vocatione, tum de excæcatione et induratione impiorum agendum eſt; et de priore quidem jam aliquid diſſerui, eorum errorem refellens, quibus generaliter promiſſionum videtur æquare totum humanum genus.* Atqui non abſque delectu electionem, quam in ſeipſo alioqui abſconditam habet, vocatione demum ſua Deus manifeſtat: quam ideo appellare proprie licet ejus teſtificationem."

The prudence diſplayed in the omiſſion of the former of theſe ſentences was great, on various accounts. Had the reader found it prefixed to the words, atqui non abſque, &c. he might have been induced to have recourſe to the *Inſtitutes* themſelves,

themſelves, and to read the whole chapter, great part of which treats of the decree of *reprobation*, and of God's dealing with thoſe, "quos in vitæ contumeliam et mortis exitium creavit." Eos, ſays Calvin, ut in finem ſuam perveniant nunc AUDIENDI VERBI SUI FACULTATE PRIVAT: nunc EJUS PRÆDICATIONE MAGIS EXCÆCAT ET OBSTUPEFACIT; but, according to Sir Richard Hill, Mr. Overton, and the other heads of the Engliſh Calviniſts, this is *not* the doctrine of *our Church*. Had this author, therefore, by quoting the words which he has wiſely omitted, led his reader to diſcover that it *is* the doctrine of *Calvin*, he would have given the lie to the aſſertion of his friend—"ut certe dubitare poſſimus æque, an Calvinus ipſe Calviniſta haberi debet, ac articulus 17 continet doctrinem vere et *explicite* Calviniſticam"! But this is the leaſt of the inconveniences which would have reſulted from quoting the ſentence which has been ſo *judiciouſly* omitted. In that ſentence, the opinion of thoſe who conſider the promiſes of God as generally addreſſed to mankind, without reſpect of perſons, is pronounced an error, which Calvin declares that he had already refuted; but in our Article it is ſaid, that "we muſt receive God's promiſes in ſuch wiſe as they be generally ſet forth to us in holy ſcripture."

As of the ſame import with this clauſe of the Article, the author quotes the following paſſage of the Inſtitutes, omitting, as uſual, what is not for his purpoſe.

"*Nam etſi ad Dei invocationem nos animet electionis fides: ubi tamen vota concipimus eam obtrudere Deo præpoſterum eſſe, vel hac conditione paciſci, Domine, ſi electus ſum, me audies: quando* ſuis promiſſionibus vult (Deus) nos eſſe contentos, neque alibi quærere an futurus ſit nobis exorabilis. *Hæc prudentia nos e multis laqueis expediet ſi in rectum uſum accommodare ſcimus quod recte ſcriptum eſt: non autem inconſiderati huc illuc trahemus quod reſtringi debuerat.*" Lib. 3; c. 24; § 5.

This paſſage, as the reader muſt perceive, when taken entire, relates to ſomething very different from the concluding clauſe of our 17th Article. It is Calvin's anſwer to thoſe who might have objected to his doctrine of predeſtination, that it renders prayer not only uſeleſs but abſurd; and it is perhaps the beſt ſolution that could be given of the difficulty, as it affects the *private* prayers of individuals, who cannot know whether they be of the *elect* or *reprobate*. But does it reconcile to that doctrine the propriety of ſuch *public* prayers as that it "may pleaſe God to have mercy upon *all men*"; upon "*all Jews, Turks, infidels, and heretics*"; and that the ſins of dying men, which if to be pardoned at all have already been pardoned by an eternal and irrevocable decree, "may be done away by his mercy, and their pardon ſealed in heaven,

before

before they go hence, and be no more ſeen"? We trow not.

To this method of mutilating paſſages quoted in ſupport of any opinion, we ſtrongly object, becauſe ſuch mutilation neceſſarily alters the ſenſe of the original author; but we object likewiſe to the order in which the extracts from the Inſtitutes are here ſtrung together.

The purpoſe of the 17th Article is to give a ſummary of the doctrine of predeſtination as it is to be received in the Church of England; and, as Calvin has, on various occaſions, given a ſummary of his doctrine on the ſame myſterious ſubject, the author, if he had meant to deal fairly with his readers, would have made his compariſon between the two *ſummaries*. Inſtead of this, he has printed the Latin edition of the Article in one column, and oppoſite to it, in another, 1. a mutilated ſentence from the 7th ſection of the 21ſt chapter of the third book of the Inſtitutes; 2. a mutilated paſſage from the 5th ſection of the 24th chapter of the ſame book; 3. an extract from the 1ſt ſection of the 24th chapter; to which are added, from the 7th ſection of the 21ſt chapter of the ſame book, two ſentences torn from their context, and therefore diſtorted from their meaning; 4. a paſſage from the 12th ſection of the 23d chapter of the ſame book; 5. a very ſhort ſentence from the 5th ſection of the 24th chapter; 6. the concluding ſentence of the 3d ſection; to which is added, a long but mutilated extract from the 4th ſection of the ſame chapter; and, 7. a mutilated ſentence from the 5th ſection of the ſame chapter of the 3d book; to which is added, a ſentence from the 5th ſection of the 17th chapter of the firſt book of the Inſtitutes!

It is thus that the preſent author *candidly* compares the 17th Article of our church with the Inſtitutes of Calvin; and proves that the doctrine, and even the language, of the former was ſuggeſted by the latter! By the ſame mode of collation, we would undertake to prove, that great part at leaſt of the doctrine of both was ſuggeſted by the *Koran*, the author of which is well known to have been an unconditional predeſtinarian, as zealous as the apoſtle of Geneva, or any of his followers. There was, however, no neceſſity for adopting this very extraordinary method, to aſcertain whether the doctrine of the Article be *truly* and *explicitly* Calviniſtical; for the author of the Inſtitutes has, in a few *connected* ſentences, given a perſpicuous ſummary of his doctrine, which our readers may compare with the Article at their leiſure.

" Prædeſtinationem vocamus æternum Dei decretum, quo apud ſe conſtitutum habuit quid de unoquoque homine fieri vellet. Non enim

enim pari conditione creantur omnes: ſed aliis vita æterna, aliis damnatio æterna præordinatur. Itaque prout in alterutrum finem quiſque conditus eſt, ita vel ad vitam vel ad mortem prædeſtinatum dicimus." Lib. 3; c. 21; § 5.

ART. XIII. *The Bardic Muſeum of Primitive Britiſh Literature, and other admirable Rarities, forming the Second Volume of the muſical, poetical, and hiſtorical, Relics of the Welſh Bards and Druids: drawn from authentic Documents of remote Antiquity (with great pains now reſcued from Oblivion) and never before publiſhed. Containing the Bardic Triads, Hiſtoric Odes, Eulogies, Songs, Elegies, Memorials of the Tombs of the Warriors, of King Arthur and his Knights, Regalias, the Wonders of Wales, &c. with Engliſh Tranſlations and hiſtoric Illuſtrations; likewiſe the ancient War-Tunes of the Bards, viz. Hymns, Paſtorals, Jigs, and Delights: to theſe national Melodies are added, new Baſſes, with Variations, for the Harp or Harpſichord, Violin or Flute (dedicated, by Permiſſion, to his Royal Highneſs the Prince of Wales). By Edward Jones, Bard to the Prince.* 1l. 5s. Sold at No. 3, in Green-Street, near Groſvenor-Square. 1802.

AT an early period of our Review, we had occaſion to notice and to commend the firſt volume of this excellent work*. We then obſerved, that the Bards were only the ſecond claſs of Druids, who were divided into three orders: 1. The Derwydd; 2. the Barrd; 3. the Ovydd; and gave an extract, to ſhow the derivation and meaning of thoſe Britiſh words. In the preſent work, Mr. J. commences with an Introduction to the *Bardic Relics*, which is a learned and elaborate diſſertation on the Bards, their claſſes, ſongs, maxims, juriſprudence, rank, occupation at court, in ſhort, a complete hiſtorical view of the ſubject; Mr. J. then alludes to the collection of muſic, publiſhed at the end of the letter-preſs, thus:

"Something now remains to be ſaid reſpecting the national muſic of the aboriginal Britons, or Welſh, which has been tranſmitted down to us by tradition from time immemorial, and is ſtill, the favourite amuſement of the natives. Some few of theſe tunes have been taken

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* Brit. Crit. vol. v. p. 107, February, 1795.

from

from manuſcripts; but all the original Welſh poems are tranſcribed and tranſlated from ancient manuſcripts. The following tunes, ſongs, poems, and hiſtory, are the reſult of ſome years reſearch and labour, collated and adjuſted at intervals. The greateſt part of theſe melodies I have committed to writing from hearing them ſung by the old people, and from their being played by the moſt venerable harpers, in North Wales; and it is very fortunate that I did ſo, becauſe moſt of them are ſince dead. Being a native of Meirionydd, where our national cuſtoms are beſt retained, and where I generally uſed to paſs my ſummers; being alſo well acquainted with moſt of the popular Welſh airs from my infancy, from having been brought up in the muſical profeſſion, and having always had a predilection for native cuſtoms, I may perhaps have the advantage of my contemporaries on this ſubject, or at leaſt I hope I ſhall be found adequate to the taſk which I have undertaken, in reſcuing ſome of the Bardic lore from being irretrievably loſt." P. xi.

The antiquity of the harp is then mentioned, and the probability of its being firſt of all other inſtruments attuned to harmony or counterpoint.

Mr. J. concludes the Introduction with the following anecdote.

" Some account of the circumſtance which led to this collection, will perhaps be expected. Seeing, with regret, the rapid decreaſe of performers on the harp in Wales, with the conſequent decline of that elegant and expreſſive inſtrument, as well as of our national muſic, and poetry, gave me the firſt idea of reviving the ancient *Eiſteddfod*, or congreſs of muſicians and poets, for a conteſt of ſkill in their art; for the ſake of recovering ſome of the ancient bardiſm and ſong; which meeting I cauſed to be convened at Corwen, in Meirionethſhire, about the year 1788; where I gave a premium to the beſt muſician, another to the beſt vocal ſongſter, another to the beſt poet; and the following year it was held at Bala: and theſe meetings have ſince been annually continued in ſome part or other of North Wales, under the patronage of the *Gwyneddigion Society*. P. xv.

" The ſudden decline of the national minſtrelſy, and cuſtoms of Wales, is in a great degree to be attributed to the fanatic impoſtors or illiterate plebeian preachers, who have too often been ſuffered to overrun the country, miſleading the greater part of the common people from their lawful church; and diſſuading them from their innocent amuſements, ſuch as ſinging, dancing, and other rural ſports and games, which heretofore they had been accuſtomed to delight in, from the earlieſt time. In the courſe of my excurſions through the principality, I have met with ſeveral harpers and ſongſters, who actually had been prevailed upon by theſe erratic ſtrollers to relinquiſh their profeſſion, from the idea that it was ſinful. The conſequence is, Wales, which was formerly one of the merrieſt and happieſt countries in the world, is now become one of the dulleſt." P. xvi.

We are extremely ſorry to find, that the gloomy tenets of Calviniſt Methodiſm have found their way into the happy mountains of Wales, and that they are likely to realize the forcible deſcription of Dr. Burney, who informs us, that the "poetry and muſic of the Scalds were eternally ſilenced and frozen by the comfortleſs religion of Calvin". Hiſt. of Muſic, vol. ii. p. 40.

The work itſelf commences with I. The Bardic Triads, followed by an account, II. of early Learning among the ancient Britons; III. of ancient Britiſh Poeſy; in which (p. 9) Mr. J. has given a liſt of poets, hiſtorians, and grammarians who have written on the language; IV. Memorials of the Tombs of the Warriors; V. Cunobeline Incantation; VI. of a Battle by Talieſin (p. 14); VII. the Salutation between Talieſin and Ugnach; VIII. the Song of the Inundation of Cantre'r Gwaelod; IX. ſome Account of Talieſin (p. 19).

X. The Hiſtory of Arthur (p. 20). Under this article Mr. J. is very diffuſe, and ſeems to have collected into one point of view moſt of the ſcattered anecdotes of this hero; to which he alſo annexes the ceremony of making and degrading Knights about the year 516, when he reigned in Britain.

XI. Mabinogi. Part the Firſt. At the end of this Part, we were rather ſurpriſed to find introduced a well-known Latin epigram, commonly aſcribed to Julius, or to Caius Germanicus Cæſar; with an Engliſh verſion, by the late George Colman, Eſq. dated July 19, 1785. Mr. J. in a note obſerves, "I had the above epigrammatic relique from the portfolio of a gentleman who was an intimate friend of the late Mr. Colman. See alſo Ovid's Faſts, and Phillips's Theatrum Poetarum."

The epigram is that which commences "Thrax puer aſtricto glacie". What this relic of an eminent literary character (or the following epigram, aſcribed to Sir Thomas More) has to do with the Welſh bards, we are at a loſs to diſcover; but, as the preſent book is, in every ſenſe of the word, a *large* collection of curioſities, it is perhaps not very wonderful to find among them ſome few things not exactly in their proper places.

XII. Dyhuddiant Elphin (p. 31); XIII. the hiſtoric and *predictal* Ode by Talieſin; XIV. Talieſin's Rhapſody, or Tranſmigration; XV. Talieſin's Creed; XVI. Talieſin's Comminations; XVII. the Eulogy of Owain Gwynedd (p. 36).

This is the poem ſo beautifully verſified by Gray;

"Owen's praiſe demands my ſong".

Mr. J. has not, however, given the original. Several Odes follow, compoſed by Prince Howel, the ſon of Owain Gwynedd, &c. &c.

XVIII. An Ode to the Abbot of Valle Crucis (p. 44); XIX. the Legend of Tydecho, with explanatory notes; XX. the Thirteen Royal Rarities of Britain.

This is one of the moſt remarkable ſpecimens of antiquity in the whole collection; and Mr. J. has taken care to accompany the deſcription with ample notes, to elucidate the "hirteen rarities of royal regalia".

XXI. The Seven Wonders of North Wales (p. 50); XXII. the Elegy to Lleucu Llwyd; XXIII. the Seven rural Arts (p. 52); the Seven couſin Saints; XXIV. the Seven Sleepers; XXV. Authentic Documents of ancient Britiſh Hiſtory; XXVI. an Invocation to the Wind; XXVII. an Invocation addreſſed to St. Dwynwen; XXVIII. Anecdote of Einion, the Bard, &c. XXIX. an Addreſs to Owen Glyn-Dwr, &c. XXX. Philoſophical Obſervations, Precepts, and Adages of the ancient Britiſh Sages; XXXI. Ode in Praiſe of Robert ap Meredith, &c. XXXII. on the ancient Britons (p. 60).

Mr. Jones here concludes his letter-preſs; and we are happy to acknowledge, that we have ſeldom ſeen threeſcore pages ſo full of curious, and ſometimes important matter. If there ſhould appear too little connection and analogy in the different parts of the work, it may perhaps be attributed to the great variety of materials, which were poſſibly rather difficult to be reduced either to hiſtorical or chronological order.

The laſt fifty-two pages are engraved plates, containing ſpecimens of national melodies, all arranged by Mr. J. for the harp, and ſome adapted to Engliſh words. Among theſe, we have particularly noticed, p. 66, the Creation of the World; p. 70, the Tune of David the Prophet; p. 97, the Corniſh May Song.

We could have been more copious in our extracts and remarks; but, as we are ſorry to find Mr. Jones has had too much reaſon to complain of piracy, from his books having been lent, and the valuable materials tranſcribed, ſo as to injure the ſale, we were willing to excite, and not to allay, curioſity.

The work is certainly a very excellent companion to the firſt volume; and, although circumſtances have induced us to delay our account of it much longer than we ought, or wiſhed, yet we hope and truſt, that the high character we are enabled to give of it, from a frequent and careful examination, will ſtrongly recommend it to the lovers of bardic literature.

ART. XIV. *The divine Inspiration of the Jewish Scriptures, or Old Testament, asserted by St. Paul, 2 Tim.* iii. 16; *and Dr. Geddes's Reasons against this Sense of his Words examined. By Robert Findlay, D. D. Professor of Theology in the University of Glasgow.* 8vo. 104 pp. 3s. Cadell and Davies. 1803.

DR. GEDDES's opinions in regard to the Jewish Scriptures are so well known, and his confident publication of them have been so long matter of surprise and concern to every sincere Christian, that we may proceed to the consideration of the work before us, without any further reference to them, than is supplied by the title; from which it will be easily seen, that Dr. Findlay has not thrown away his criticism upon any unimportant point, but has applied his talents to the support of what Dr. Geddes himself was pleased to call "the sheet-anchor of all those Christian theologians, who defend the absolute and universal inspiration of the Hebrew Scriptures": and without entering into the question of the actual extent and degree of this inspiration, admitted and insisted upon by "Christian theologians"; certainly, the authority of St. Paul, in *our* opinion, though not in Dr. G.'s, might well be chosen as a sheet-anchor, if we were driven to such shifts as Dr. Geddes was willing to think we must be. As it is, this very important question is brought, not by Dr. Findlay, but by Dr. Geddes, to depend almost entirely on a particle. The Greek particle KAI.

It must, from the nature of the case, be impossible to put our readers in possession of the whole of an argument, depending, as this does, on the collation of various manuscripts and versions; many of which also, to be received in evidence, require a previous discussion of their credit and authority: the labour and trouble of which can only be known to those who actually engage in such enquiries. Dr. Findlay, however, has so managed, as almost to settle the question concerning the particle καὶ, in his two first sections, by showing that Dr. Geddes has violated some of the first rules of sacred criticism, in relying upon versions and citations, when the ancient MSS. were against him. For though it should be admitted, that no version but the Æthiopic expresses the copulative, and that some of the fathers, both Greek and Latin, omit it, yet if, as Dr. Findlay shows, it occurs universally in the Greek MSS. (one alone excepted, and that a suspicious one) it is taking an unwarrantable liberty with the text to reject it. Besides which general objection to Dr. Geddes's method of criticism, the learned Professor has very ably

ably shown, that what he has asserted, both of the Greek MSS. and of the fathers, is far from being correct. So much for Dr. Geddes's *authority* for rejecting the copulative in Sect. III.

The Professor proceeds to consider his objections to the *construction* of the passage, as it now stands, which Dr. G. pronounces to be "perplexed, awkward, and ungrammatical." As we remarked before, that it was not possible to give a fair, and at the same time an abridged account, of an argument depending on a collation of MSS. and versions, so are we equally at a loss here to do justice to the learned Professor's references, in defence of the construction of the passage. But it would be very unjust, not to acknowledge ourselves satisfied with them; and particularly in regard to the propriety of including the *whole canon* of the Hebrew Scripture, under the expression πᾶσα γραφὴ, as used by St. Paul; which, so far from being unwarrantable, as Dr. Geddes thought, the learned Professor plainly shows to be authorized, by the use of the term without the article, in many passages where *nothing less could be intended*. Though he admits, that *commonly* the article is prefixed, where the Old Testament is spoken of in the New. He contends also, that Josephus used it in the same sense, and has a long note to prove the belief of that author to have been constant; that the Jewish Scriptures were inspired, notwithstanding the unaccountable omissions and variations from them. He also adduces passages from several of the fathers, particularly from Chrysostom, Theodoret, and Theophylact (and refers us to many others) all tending to prove, not only that they uniformly used the passage with καὶ, and considered θεόπνευστος as predicated of *the* Scriptures; but that they all speak of the Scriptures of the Old Testament as inspired by God. Nothing can be stronger than the testimonies brought from Chrysostom and Theophylact, who both insist upon it, that the πᾶσα γραφὴ, of ver. 16, could only be interpreted as expressly referring to the τὰ ἱερὰ γράμματα, mentioned in ver. 15; and, indeed, we should be equally inclined to adopt the words of Beza, which the Professor cites, "constat enim de *certis scriptis* agere Apostolum, nempe de *eo* quem *Canonem Hebræorum* vocamus"; for exactly in the same light it struck both Chrysostom and Theophylact, and many of the most eminent translators among the moderns. In Sect. VI. Dr. F. proceeds to consider the Syriac and Latin versions, as appearing to favour Dr. Geddes's mode of interpretation; and he with ingenuity shows, that neither is their necessary meaning such, nor were they so understood by the Christian fathers. Such is a short account of this meritorious tract, which well deserves the perusal of studious Christians.

ART.

ART. XV. *View of the Climate and Soil of the United States of America: to which are annexed ſome Accounts of Florida, the French Colony of the Scioto, certain Canadian Colonies, and the Savages or Natives. Tranſlated from the French of C. F. Volney, Member of the Conſervative Senate, &c. &c. &c. With Maps and Plates.* 8vo. 503 pp. 12s. Johnſon. 1804.

THE continent of America, with its mountains of enormous height, its foreſts coeval perhaps with the creation, its rivers of vaſt extent, its wide expanding lakes, and its other ſtriking peculiarities, diſplays ſo immenſe a field for philoſophical ſpeculation, that we were not diſpleaſed to find ſo celebrated and intelligent a traveller, as M. Volney, traverſing its ſhores and exploring its wonders. Aware, however, of his attachment to principles, which have more than once ſubjected him to our ſevereſt cenſures, principles which neither time has mitigated, nor perſecution under the ungrateful tyrants whoſe cauſe he ſo warmly eſpouſed, has been able to ſhake; we have purſued his ſteps with caution, and have given to his ſtrictures that neceſſary deliberation, which any production from ſo ſuſpicious a quarter ſeemed to demand. With a great portion of that ardour which becomes the inveſtigator of objects that at once ſtrike by their novelty, and awe with their grandeur; with genius to comprehend, with ſcience to develope, with judgment to diſcuſs, the moſt profound and intricate ſubjects in nature, M. Volney cannot refrain from diſplaying, on every poſſible occaſion, his ſceptical prejudices, and his political ſentiments. His view of the *ſoil* and *climate* is made therefore principally ſubſervient to a malignant attack upon the PEOPLE of America, who, during his reſidence there, began to open their eyes to the true character of the rulers of France, and of himſelf, whom they thought an *incendiary*, and openly accuſed as being an agent of the Directory ſent to diſſever their empire, and obtain, by the moſt diſhonourable means, the ſurrender of Louiſiana to the graſping ambition of thoſe uſurpers. M. Volney, in the Preface to this volume, labours to invalidate this acccuſation (p. 5) but his general character and his views, notoriouſly hoſtile to all eſtabliſhed and regular governments (notwithſtanding ten months impriſonment under Robeſpierre) make it too probable, that the author of the "Revolution of Empires" was aſſiduouſly labouring to carry into practice, in the new world, doctrines which he had ſo audaciouſly avowed in the *old*. Though ſomewhat tinged with democratical principles,

ciples, the Americans, with the dreadful example of deſolated France before their eyes, were not prepared to plunge into all the horrors of revolutionary anarchy; and many of her more enlightened ſons were ſcarcely grateful for the INDEPENDENCE to which, by the incitation of the perfidious rival of Britain, and through an ocean of kindred blood ſhed in the conteſt, ſhe had arrived. The occaſion of his viſit to America, and of his precipitate retreat from it, are ſubjoined in the author's own words.

"In the year 1795, I embarked at Hâvre with that diſguſt and indifference, which the ſight and experience of injuſtice and perſecution impart. Sorrowful at the paſt, anxious for the future, I was going with diſtruſt to a *free* people, to try whether a ſincere friend of that Liberty, whoſe name had been ſo profaned, could find for his declining years a peaceful aſylum, of which Europe no longer afforded him any hope.

"In this diſpoſition, I viſited ſucceſſively almoſt all parts of the United States, ſtudying the climate, laws, inhabitants, and their manners, chiefly with regard to ſocial life and domeſtic happineſs. And ſuch was the reſult of my obſervations and reflections, that, conſidering on one hand the gloomy and boiſterous ſtate of France and all Europe; the probability of long and obſtinate wars, from the conteſt ariſen between prejudices on the decline and knowledge increaſing, between deſpotiſms grown old and young liberties ariſing: on the other the peaceful and ſmiling aſpect of the United States, in conſequence of the immenſe extent of territory to be peopled, the facility of acquiring landed property, the neceſſity and profits of labour, perſonal freedom and the liberty of a man's employing his induſtry in any way he might think proper, and the mildneſs of the government, founded on its very weakneſs: after weighing all theſe motives, I had formed a reſolution, to remain in the United States; when, in the ſpring of 1798, an epidemic animoſity againſt the French breaking out, and the threat of an immediate rupture, compelled me to withdraw." P. iv.

On his return, M. Volney, thus diſguſted, and, according to his own ſtatement, inſultingly treated, ſat down to delineate what he had, during a three years reſidence, obſerved and explored in America; "correcting prejudices formed at *a period of enthuſiaſm*". He began with the *ſoil* and *climate* as a baſis; he then meant to have conſidered the population of that extenſive country, and the habits and manners of the people; to have diſtinctly traced the origin of each colony, and pointed out the different *ſtocks* from which they have ſprung in Europe, Engliſh, Germans, and Dutch; accounting for that vaſt variety of character and political and religious ſentiment which diſtinguiſh them in different regions; and, finally, to have detailed in a more particular manner, the ſecret ſprings and the ſucceſſive events of that great revolution, which eman-

emancipated America from the yoke of Britain. All this proud diſplay of ſcience and hiſtory, intermingled with diſcuſſions (in his opinion) of the deepeſt political import; and, if we may judge from the ſtyle and language of this Preface, with the moſt ſarcaſtic reflections on the *fallen* people, whoſe early hiſtory was to have employed his pen, M. Volney propoſed to have preſented to the public in a voluminous publication. But this (perhaps, happily for mankind, and the deſpiſed Americans) illneſs, and other occupations of a public and private nature, prevented his completing, and the portion of it, now under review, is the only one which he had time and leiſure to mature. Having thought it our duty to arm our readers againſt the artifices of this pleaſing but inſidious writer, by theſe preliminary obſervations, we ſhall proceed to lay before them as fair an analyſis as the ſubject will allow, of a book certainly intereſting to the naturaliſt, on account of its elucidation of the ſcience of phyſical geography, and to the ſcholar, as the production of a man of genius and knowledge.

We agree with this author, that our globe is itſelf a book of far ſuperior information and authenticity, to moſt of the traditions and records of its fleeting inhabitants; but let us read its characters aright, and not pervert its faithful page. The heavens are alſo a book; but M. Volney, and his ſceptical aſſociates of the Inſtitute, have endeavoured, by their aſtronomical vagaries, to turn the awful leſſons it teaches, to the deſtruction of their fellow-creatures; to ſubvert every pillar of religion, and burſt aſunder every bond of ſociety. Let any impartial reader recollect that infamous publication, his "Ruins", and he will perceive, both in the text and the notes, how wilfully, how baſely, he has perverted it, and made that ſublime volume ſpeak a language hoſtile at once to the great Creator and Redeemer of the world! What he ſays concerning the ſign Virgo and the infant Jeſus, whom he degrades to Bacchus, in her arms, cannot be read without horror; and his explanation of the word *reſurgere*, as if it ſolely referred to the *riſing* and *ſetting* of the heavenly orbs, directly tends, after robbing us of every comfort of religion in this life, to raviſh from us every hope of happineſs hereafter*. We have been compelled to make theſe renewed ſtrictures on that production, which has by far too extended a circulation in this country, on account of the preceding obſervation on the *antiquity*, by which theſe writers generally mean the *eternity*, of the orb we inhabit; and the various alluſions to it ſcattered over the

* See Volney's RUINS, p. 291, 292, firſt edition.

volume,

volume, in ſuch an artful manner, as not always to be perceived by common readers. But to proceed with our analyſis.

The firſt Chapter deſcribes, upon a bold ſcale, the geographical ſituation of the United States, bounded on the eaſt by the ocean, that waſhes the ſhores of Europe and Africa; on the ſouth by the Weſt-Indian ſea, and the Gulf of Mexico; on the weſt by the great river of Louiſiana (ſince, however, ceded to them, and conſequently the weſtern limits of that province now form their weſtern boundary); and on the north by that of Canada, and the five great lakes from which its waters are derived. The ſuperficies of this vaſt territory is ſtated at a million of Engliſh miles ſquare; but the population ſcarcely exceeds five millions, of which a ſixteenth are black ſlaves. Through a country thus compriſing more than ſixteen degrees of latitude and twenty-five of longitude, a great variety of climates naturally prevails. Influenced alternately by the eternal ſnows on the mountains, the boundleſs extent of the foreſts, the expanſe of its lakes and marſhes, the number of its rivers, and the proximity of the ocean, the moſt ſudden and oppoſite viciſſitudes of weather are experienced by its inhabitants; but the cold is ſaid to be more intenſely keen there, than in any other country under a ſimilar latitude. This is accounted for, by the northern tract of America advancing, as it does, ſo far towards the pole, whence the air becomes ſo impregnated with icy particles, as to acquire a piercing keenneſs, which is ſcarcely ſubdued when it approaches the warmer climates of the ſouth. The general aſpect of the country, towards the interior, M. Volney deſcribes as exhibiting the appearance of one immenſe foreſt, with here and there ſpacious deſerts, or, as the Americans call them, *ſavannahs*, intervening, occaſioned by the annual conflagrations of the ſavages, their rude but effectual method of clearing the ground. The trees compoſing this foreſt, conſiſt chiefly of pines, firs, cypreſſes, cedars, intermixed with oak, beech, walnut, acacia, and many other ſpecies, peculiar to America. Theſe, in all parts not immediately bordering on the polar circle, riſe with amazing grandeur and elevation; the polar deſerts are thinly ſcattered with the juniper, and other meagre ſhrubs, with difficulty rearing their heads beneath the chilling blaſts of an eternal winter. We cannot refrain from preſenting our readers with the following picturеſque ſketch from the pen of this able writer.

"Such is the general aſpect of the territory of the United States: an almoſt uninterrupted continental foreſt: five great lakes on the north: on the weſt extenſive ſavannahs: in the centre a chain of moun-

tains, their ridges running in a direction parallel to the ſeacoaſt, the diſtance of which is from fifty to a hundred and thirty miles, and ſending off to the eaſt and weſt rivers of longer courſe, of greater width, and pouring into the ſea larger bodies of water, than ours in Europe; moſt of theſe rivers having caſcades or falls from twenty to a hundred and forty feet in height, mouths ſpacious as gulfs, and, on the ſouthern coaſts, marſhes extending above two hundred and fifty miles in length: on the north, ſnows remaining four or five months of the year: on a coaſt of three hundred leagues extent, ten or twelve cities, all built of brick, or of wood painted of different colours, and containing from ten to ſixty thouſand inhabitants: round theſe cities farm-houſes, built of trunks of trees, which they call *log-houſes*, in the centre of a few fields of wheat, tobacco, or indian corn; theſe fields, ſeparated by a kind of fence made with branches of trees inſtead of hedges, for the moſt part full of ſtumps of trees half burnt, or ſtripped of their bark, and ſtill ſtanding; while both houſes and fields are enchaſed as it were in maſſes of foreſt, in which they are ſwallowed up, and diminiſh both in number and extent the further you advance into the woods, till at length from the ſummits of the hills you perceive only here and there a few little brown or yellow ſquares on a ground of green. Add to this a fickle and variable ſky, an atmoſphere alternately very moiſt and very dry, very miſty and very clear, very hot and very cold, and a temperature ſo changeable, that in the ſame day you will have ſpring, ſummer, autumn, and winter, Norwegian froſt and an African ſun. Figure to yourſelf theſe, and you will have a conciſe phyſical ſketch of the United States." P. 11.

After this general ſurvey of the country, M. Volney proceeds more particularly to deſcribe and trace the great chain of mountains that interſect the whole of this vaſt region, and called *Apalachian* by geographers, but by the Americans themſelves more generally *Alleghaney;* he purſues the courſe of the great rivers that deſcend from this mighty chain, from their origin to the point where they diſcharge into the ocean the volume of their collected waters; and the altitude of the former, and the length of the latter, are given with ſcrupulous geographical exactneſs. From the *external*, he deſcends (at p. 42) to the *internal* view of this great continent. He conſiders the different ſtrata and ſhelves of rocks that form the baſis of the mountains, principally compoſed of *granite*, *limeſtone*, and *ſandſtone;* here ſhells and foſſils, unknown to the naturaliſt, are found at great depth; and whole foreſts are diſcovered, thrown down by hurricanes, or the overwhelming waves of the ocean, that once waſhed their roots. Theſe fallen foreſts, ſlowly converting into *coal*, are forming a rich treaſure for future generations; but on this ſubject, M. Volney cannot let the opportunity ſlip of obſerving, "did we know the length of time requiſite for converting buried trees into coal, theſe operations of nature would form chronological tables

bles of far ſuperior authority to the *dreams of viſionaries* among a barbarous or *ſuperſtitious* people"! P. 95.

Emerging, once more, to the ſurface, we with pleaſure accompany our philoſophical traveller to the celebrated falls of NIAGARA, of which an engraving is given, that very much illuſtrates his account of them, and the natural hiſtory of this wonderful phænomenon, unequalled by any thing of a ſimilar nature on the terreſtrial globe.

"It is", ſays M. Volney, "an incident truly aſtoniſhing in geography, to ſee a river ſeven hundred and forty yards broad (that is, about the length of the canal in St. James's Park), and of the mean depth of fifteen feet, the ground of the plain through which it winds ſuddenly failing, precipitate itſelf in one vaſt ſheet a hundred and fifty feet perpendicularly to a lower plain, where it continues its courſe, without the eye of the ſpectator being able to perceive any mountain, by which its current has been checked or obſtructed. By what ſingularity of local circumſtances Nature has prepared and produced this prodigious ſcene, does not preſent itſelf to the imagination; and, when we have diſcovered it, we are almoſt as much ſurpriſed at the ſimplicity of the means as at the grandeur of the effect.

"That the reader may conceive an idea of the picture without difficulty, he muſt at firſt recollect, that all the country included between Lake Erie and the Ohio is a vaſt plain of a higher level than almoſt the whole of the continent, as is proved by the ſources of the different rivers that flow from it, ſome running into the Gulf of Mexico, others into the Northern Ocean, and others into the Atlantic. On the weſt and north-weſt, this plain ſtretches without interruption from the Savannahs beyond Miſſiſippi and the lakes to which it affords a bed; on the ſouth and eaſt it extends to the ridges of the Alleghanies; but on the north, when it has paſſed Lake Erie, about ſix or ſeven miles before it reaches Lake Ontario, the ground ſuddenly ſinks, and by an abrupt deſcent runs into another plain, the level of which is two hundred and ſeventy feet lower, and in which is Lake Ontario. On coming from the neighbourhood of this lake, the diſpoſition of the ground is eaſily perceived: from a great diſtance on the ſheet of tranquil water, you ſee before you as it were a lofty rampart, the ſlope of which, covered with wood, ſeems to forbid all paſſage farther: you enter the Niagara, up which you proceed as far as Queenſtown, and you ſoon diſcover on the left a narrow and deep valley, whence the river iſſues with ſome rapidity, but tranquil: the caſcade ſtill remains a myſtery: the ſlope abovementioned comes from Toronto, or even farther; and running along the north ſhore of Lake Ontario, at the variable diſtance of a mile or two, turns eaſterly by a curve to the ſouth ſhore of the lake, croſſes the Niagara ſeven miles from its mouth, the Geneſſe eight miles, then bends again toward the ſouth, and in a line five or ſix miles weſt of Lake Seneca, where I obſerved its declivity, it proceeds to join the ramifications of the Alleghanies, from which this lake derives the principal part of its waters, and is nearly on a level with them.

"Indeed

" Indeed it may be ſaid, that almoſt on a level in this part with theſe mountains, the plain is continued with them to Hudſon River, where it terminates by a ſlope as high and ſteep as at Niagara; which preſents another incident equally remarkable in geography, that of a country into which the tide penetrates upwards of a hundred and ſixty ſix miles, preciſely at the foot of another, in which riſe ſuch rivers as the Delaware, that runs a courſe of more than four hundred.

" The local circumſtances of the Niagara are far leſs obvious to thoſe who come from the neighbourhood of Lake Erie, as was my caſe on the 24th of October, 1796. From this lake, and even ſailing on its waters, there is no mountain in view, except over Preſqu'iſle, where ſome low and diſtant ſummits may be diſcovered in the north-weſt part of Pennſylvania. The country through which the Niagara purſues its courſe exhibits nothing but a vaſt plain covered with wood; and the current of the river, which ſcarcely runs three miles an hour, gives no indication of the circumſtance that awaits it lower down. It is not till you come near the mouth of the little river Chipaway, eighteen miles below Lake Erie, that the current growing more rapid, warns the boatmen to keep cloſe to the ſhore, and land at the village built at that place. Here the river expands a ſheet of water about 750 yards broad, ſkirted on all ſides with high trees. You are only two miles and a half from the caſcade; you hear a diſtant murmuring noiſe, like that of the waves of the ſea, and more or leſs loud, according to the direction of the wind; but the eye yet perceives nothing. On the left bank of the river, which is concealed from your view by trees, you purſue on foot a rude path traced by carts. After proceeding a mile, you perceive the river turning to the left, and a mile lower down ruſhing among ſhoals, which it covers with foam. Beyond theſe breakers, a cloud of vapour is ſeen to aſcend from an opening in the foreſt, and no farther trace of the river appears. The din grows louder, but no fall is yet to be perceived. You continue your way along the ſhore, which at firſt is not more than ten or twelve feet higher than the ſurface of the water, but ſoon riſes to twenty, thirty, fifty, and by this declivity indicates the acceleration of the current. Some gullies then oblige you to quit the ſide of the river, leaving it on your right; to return to it, you croſs the grounds belonging to a farm-houſe; and at length, emerging from amidſt the trees and underwood, you reach the ſide of the cataract. Here you ſee the whole river ruſh into a chaſm or channel, hollowed out by itſelf, about 200 feet deep, and 1200 broad. In this it is encaſed as between two walls of rock, the ſides of which are covered with cedars, firs, beech, oaks, birch, &c. Travellers commonly view the fall from this ſpot, where a jutting rock overhangs the abyſs: ſome of our party gave it the preference; but the reſt, of whom I was one, being informed that we could deſcend to the bottom ten or twelve hundred yards lower down, by Mrs. Simcoe's ladder, imagined we ſhould enjoy the grandeur of the ſpectacle to more advantage there, as objects of this kind produce a greater effect when we look up to them from below. Accordingly we went down this ladder, though not without difficulty, as the ladders are nothing but trunks of trees with notches cut in them, and fixed againſt the ſide of the

the precipice. On reaching the bottom, we could proceed upward toward the fall by a ſhore conſiſting of fragments of rock and ſand, where we found the careaſſes of ſome deer and wild boars, which the current had hurried down the cataract on their attempting to ſwim acroſs the river above it. Near us the ſtream ran very rapidly over a bed of rocks, but without being at all dangerous. On our left, in front, was a part of the fall, about 200 feet wide, ſeparated from the grand cataract by a ſmall iſland. Beyond it, and facing us, the great cataract appeared in form of a horſeſhoe, about 1200 feet broad, concealed on the right by the projecting rocks of the ſide of the chaſm. At more than ſix hundred yards diſtance, the ſpray of the water fell ſo as to wet us like rain. As I was but juſt recovering from a malignant fever, with which I had been attacked at Fort Detroit, I had neither ſtrength nor inclination to proceed farther: ſome of my companions, however, attempted to reach the caſcade, but they were ſoon forced to return, by obſtacles not ſo eaſy to ſurmount as they had imagined." P. 98.

Though the cataract of Niagara is unqueſtionably the moſt prodigious in America, yet others are enumerated by M. Volney of ſurpriſing magnitude; in particular, the falls of Montmorenci, 235 feet in height, and about 50 in breadth. It is the vaſt breadth of the ſheet of deſcending water (1200 feet) that gives to that of Niagara its character of unequalled grandeur. Indeed Nature ſeems to have ſtamped the feature of magnificence on moſt of her productions in the New World; bidding the mountains riſe with bolder elevation, and the rivers roll with a nobler current. There are, however, according to this writer and his authorities, along the whole range of the Atlantic ſhore, evident veſtiges of her having appeared anciently in theſe regions, arrayed in *terror* as well as *grandeur*. Confuſed ſtrata, baſaltic maſſes, and other volcanic remains, frequently met with in this quarter, prove the exiſtence, in former times, of ſome dreadful volcano, whoſe ravages, he thinks, have extended from the river St. Lawrence even to the Weſt Indies. From a number of circumſtances here enumerated, he conſiders the baſon of the vaſt lake Ontario as the water of an extinguiſhed volcano; and the frequent earthquakes in theſe parts (of which no leſs than forty-five have been reckoned up by Mr. Williams, the American geologiſt, as having taken place in 174 years, the period of the reſidence of Britiſh ſettlers on its ſhores) demonſtrate the ancient exiſtence, in this neighbourhood, of ſubterranean fire; though at what depth, or to what extent, cannot be aſcertained. That the iſlands of the Weſt Indies have been torn from the neighbouring continent by ſome ſuch violent convulſion, and that they themſelves are only the ſummits of vaſt mountains ſubmerged in the deep, the fragments of a world

world in ruins! may perhaps be readily allowed by the intelligent naturaliſt; but the diſtant periods to which philoſophers of M. Volney's claſs are fond of referring theſe ſtupendous events ought to make us cautious how we admit, on every geological difficulty that requires ſolution, this their *favourite* doctrine; *favourite*, becauſe it appears to claſh with the Moſaic doctine of the age of the world, and with eſtabliſhed ſyſtems, which they are perpetually labouring to ſubvert!

Having in this manner diſcuſſed the hiſtory of the ſoil of North America, M. V. proceeds to conſider, in a more detailed way, the doctrine of the winds moſt prevalent along the coaſts of this extenſive continent, waſhed on its two ſides by two mighty oceans; and how the climate of the United States is affected by their influence. Here, while enumerating facts ſubmitted to this exploring age, and recording obſervations made on the ſpot, M. Volney is entitled to our unmingled applauſe, and ſhines forth in the true light of a PHILOSOPHER, without any ſpeculative doctrine to ſupport, or any wild hypotheſis to defend. Equally ingenious in theory, and well founded in his deductions from that theory, he manages his ſubject with a maſterly hand; and, by his acute and judicious ſtrictures, has thrown a new and powerful light on topics before involved in doubt and obſcurity. As, however, they are moſtly of a local nature, and calculated rather for American than European readers, we ſhall not follow him ſo cloſely in this concluding portion of his volume. He juſtly obſerves, and his ſubject fully proves the truth of his obſervation, that it is not ſo much the *latitude* of any country that ſhould guide us in aſcertaining the temperature of the climate, but the *ſituation* in reſpect to ranges and ridges of mountains, the neighbourhood of lofty rocks or barren ſavannahs, and its proportional elevation above the level of the ſea. He follows up, and ſubſtantiates his remarks, by comparing the different degrees of heat and cold felt at all the more diſtinguiſhed places of reſidence throughout inhabited America; accounting for the variety on the principle already laid down, and the kind and quality of the aerial torrents that ſweep the ſurface of the country. He declares that he himſelf, in the height of ſummer, found the heat at Cairo more ſupportable than that at Philadelphia, though the former lies in the latitude of 30° and the latter in that of 40° (p. 133); while in Vermont and New Hampſhire, in a correſponding latitude with the ſouth of France, the ſnow, for four months in winter, lies ſo deep as to "render the uſe of ſledges *general* and *habitual*". P. 125. He deſcribes Maryland, Penſylvania, and the ſouth part of New York as in a more particular manner affected by exceſ-

ſive

ſive variations of the weather; and it ariſes, "no doubt", he ſays, "from their being placed between two oppoſite atmoſpheres, that of the *pole*, and that of the *tropics*, which renders them the theatre of the perpetual conteſts between the large maſſes of *cold* air and *hot*". P. 137. We have no conception, in the comparatively tranquil and well-cultivated regions of Europe, of theſe boiſterous conteſts, in a country only partially cleared of its woods, abounding with lakes, rivers, and moraſſes, interſected by mountainous ranges, and alternately harraſſed by varied and impetuous currents of air, from the Frozen Ocean on the north, the Atlantic, and the Pacific. The hurricane of the tropic, that ſweeps away whole plantations, is thus accounted for; while the electric matter, iſſuing from a thouſand impending clouds, fires the loftieſt foreſts, and ſcorches the projecting brow of the boldeſt mountains. Theſe grand events afford ample ſcope for diſplaying the erudition and eloquence of M. Volney, in a volume which, read with the neceſſary precaution hinted at by us, will not fail of affording a very conſiderable ſhare of amuſement and inſtruction to the attentive reader. Towards the concluſion, we meet with ſome ſenſible ſtrictures on the diſeaſes moſt common in the United States, their cauſes, and the proper modes of prevention; and the author ſums up the whole of the evidence, for and againſt the people of the clime, in the following manner.

"Such are the chief characters of the ſoil and climate of the United States; of which I have traced as accurate a picture as a model ſo various in its extent, and ſo ſubject to local exceptions, will admit. It remains now with the reader to form his own judgment reſpecting the advantages and inconveniencies of a country become ſo celebrated, and deſtined, by its geographical ſituation as well as its political genius, to act ſo important a part on the ſtage of the world. I ſo much the leſs pretend to influence the opinion of others in this reſpect by giving my own, becauſe I have frequently experienced, that on this ſubject, more than any other, the taſtes of people differ according to the feelings and prejudices of habit. Frequently have I heard opinions totally oppoſite advanced, in companies of travellers in the United States, from the various parts of Europe. The Dane and the Engliſhman find fault with the heat of a climate, that appears moderate to the Spaniard and Venetian: the Polander and the native of Provence complain of humidity, where the Dutchman finds both the air and the ſoil a little too dry: opinions obviouſly ariſing from compariſon with the native and accuſtomed climate of the individual. Still it is true, that all Europeans agree in condemning the extreme variableneſs of the weather, from cold to hot and from hot to cold; but the Americans, who conſider this reproach almoſt as a perſonal offence, already defend their climate as their property, and have three powerful motives of partiality to it.

" Theſe are individual ſelf-love, common to all men, and national vanity, which is every day growing greater: a habit contracted from the cradle, and become a ſecond nature: and a pecuniary intereſt, as dear to the ſtate as to individuals, that of ſelling land, and attracting foreign purchaſers and foreign capitals.

" With ſuch motives it would be difficult to perſuade them, that the United States are not the beſt country in the world; yet if the emigrant, who wiſhes to ſettle, collects opinions from ſtate to ſtate, the inhabitant of the ſouthern will deter him from fixing in thoſe of the north by the length of the winter, the hardſhips of the ſevere cold, the expences thence ariſing for his dwelling, clothes, firing, &c. the neceſſity of keeping his cattle in a ſtable half the year, and conſequently of cultivating and laying in a ſtock of fodder, building barns, &c. and laſtly by the moderate produce of the ſoil. The inhabitant of the north, on the contrary, boaſting his health and activity, the effects of the coldneſs of his climate, the poorneſs of his land, and the neceſſity of labour, will decry the ſouthern ſtates for the inſalubrity of their marſhes and rice-grounds, the torment of their inſects, flies, and moſchettoes, the frequency of their fevers, the intenſity of their heat, the indolence and feebleneſs of conſtitution thence ariſing, and producing idle habits, a diſſipated life, abuſe of liquors, love of gambling, &c. all of them promoted likewiſe by the very richneſs of the ſoil and abundance of its produce. At the ſame time, the inhabitant of Carolina will agree with him of Maine in decrying the central ſtates, as liable to the inconveniencies of both extremes without enjoying their advantages. Accordingly at Philadelphia I have heard Carolinians complain of heat and Canadians of cold, becauſe the people there know not how to take proper precautions againſt either. Laſtly, if in a diſtrict of acknowledged unhealthineſs the emigrant is deſirous of preciſe information, every inhabitant aſſures him, that the focus of inſalubrity is not on his farm, but a neighbour's, and that the fever comes to him from a foreign ſoil.

" The fact is, every individual, every nation, while they complain of their ſoil and ſituation, notwithſtanding prefer their country, their city, their farm, from ſelf-love, from intereſt, and above all from a motive leſs felt, though far more potent, that of habit. The Egyptian prefers his Nile, the Arab his ſcorching ſands, the Tatar his open wilds, the Huron his immenſe foreſts, the Hindoo his fertile plains, the Samoiede and Eſkimo the barren and frozen ſhores of their northern ſeas: neither of them would forſake, would change his native ſoil; and this ſolely from the force of that habit, of which ſo much is ſaid, but all the magic power of which is never known, till we quit our own circle to experience the effects of foreign habits.

" Habit is a phyſical and moral atmoſphere, which we breathe without perceiving it, and the peculiar and diſtinguiſhing qualities of which we cannot know but by breathing a different air. Accordingly they who poſſeſs the greateſt underſtanding, if they would talk of the habits of others without ever having ſtepped out of their own, that is in fact of ſenſations they have never experienced, are in reality no more than blind men diſcourſing of colours. And as backwardneſs in paſſing ſuch judgments conſtitutes that rational ſpirit, ſo much

decried by the blind and hypocritical under the name of the ſpirit of philoſophy, I ſhall content myſelf with ſaying, that in compariſon with the countries I have ſeen, and without renouncing the prejudices of my own feelings, and native conſtitution, the climate of Egypt, Syria, France, and all the countries bordering on the Mediterranean, appears to me far ſuperior in goodneſs, healthineſs, and pleaſantneſs to that of the United States: that, within the circuit of the United States themſelves, had I to make a choice on the Atlantic coaſt, it would be the point of Rhode Iſland, or the ſouth-weſt chain in Virginia between the Rappahannock and the Roanoak: in the weſtern country, it would be the borders of Lake Erie, a hundred years hence, when they will have ceaſed to be annoyed with fever; but at preſent, on the faith of travellers, it would be thoſe hills on Georgia and Florida that are not to leeward of any marſh." P. 327.

The picture here given is doubtleſs of the *ſombre* caſt, and diſplays ſymptoms of ſpleen and diſappointment. It may not, however, on that account be the leſs true; as many others have gone to the ſame country in hopes of finding the paradiſe, which a warm imagination painted, the ſeat of liberty and independence, and have returned home grievouſly diſappointed. The object that charmed at a diſtance faded on a nearer approach, and evinced the folly of ſeeking ſubſtantial happineſs any where, if the mind of the traveller reſted not on the firm baſis of that virtuous and religious diſcipline which can alone confer it.

There is, to this volume, a conſiderable Appendix, elucidatory of many points diſcuſſed in the preceding pages, and the work is enriched with a correct map of the dominions of the United States.

ART. XVI. *Original Correſpondence of Jean Jacques Rouſſeau, with Mad La Tour de Franqueville, and M. Du Peyrou, late Burgher of Neufchatel. Tranſlated from the French. Two Volumes.* 8vo. 12s. Johnſon. 1804.

ON the appearance of the New Eloiſe, that miſchievous diſplay of a warm imagination and corrupt principles, two ladies became ſo enthuſiaſtically attached to Rouſſeau, that, under the aſſumed names of Julia and Clara, they commenced a correſpondence with him. This on the part of one of them was ſoon diſcontinued; ſhe diſcovered, with due emotions of diſguſt, the follies and weakneſſes of that ſtrange being. But the other, Mad. la Tour de Franqueville, ſurrendered herſelf without reſerve to that which, to uſe the French editor's words, became in turn the good fortune and calamity of her

life. Whatever our opinion may be of the individual to whom theſe Letters were addreſſed, it is impoſſible not to allow to the lady who writes under the name of Julia the praiſe of a well-cultivated mind, great ſenſibility, a delightful eaſe and vivacity of ſtyle, and an ardour of mind which, it muſt be lamented, had no worthier direction. The character of Rouſſeau was greatly diſtinguiſhed by the moſt unmanly diſtruſt, and by the meaneſt ſuſpicion, even towards thoſe where the moſt unſhaken attachment warranted his confidence, and where reiterated acts of kindneſs claimed his everlaſting gratitude. Theſe propenſities, which are invariably the companions of little and contracted minds, increaſed upon him as he advanced in life, till at laſt he became ſuſpicious even of his wife, and fooliſhly imagined that ſhe was in league with his enemies againſt his intereſt and happineſs. It will not therefore excite ſurpriſe that, in the firſt inſtance, he was reluctant to embark in the correſpondence now before us, or that he believed it to be a plot fabricated by ſome man to expoſe him to the world. It will indeed appear, that whatever the qualities of his fair friend might have merited, however ſhe might flatter his vanity, of which no human being ever poſſeſſed a greater ſhare, or however zealous ſhe might be in her perſonal attachment, his returns were never made with cordiality; he was always impatient of the connection, and anxious to diſſolve it. A ſpecimen of the lady's talent, and of Rouſſeau's feeling on the matter, will perhaps be deemed ſufficient.

"LETTER XII.

"*From Me.*

"October 28, 1761.

"For this once, Sir, you will write *expreſsly to me*, or you will not write at all; at leaſt I preſume that you will not carry your wiſh to give me pain ſo far as to reply to Clara, when it is I who write to you. My kind friend has obligingly left me this laſt reſource, and for a time ſuſpends the reſentment the injuſtice you do to my ſincerity muſt naturally excite; for in the connexion between us, as well as in that between your heroines, it is Clara who is uſeful to Julia.

"Whatever may be the claſs your imagination allots me, you ſee me to great diſadvantage: as a woman, I muſt ſeem to you imprudent; as a man, impertinent. The alternative is not flattering certainly; and the ill-humour conſpicuous in your letter proves that, whoever I may be, I am not what I ought to be, to obtain conſideration from you. I confeſs I have done wrong, but aſſuredly it is not you who ſhould complain. Whom have I injured in proceeding with ſo little addreſs as to excite your ſuſpicions? Myſelf, moſt certainly, ſince it has been the cauſe of your treating me almoſt with harſhneſs. Do not, however, imagine that I feel conſcious of having deſerved this: no; the moſt innocent intentions by degrees led me to a ſtep that I thought was

alſo

alſo innocent: this has produced effects I could not poſſibly expect. It is you who have done all the miſchief, but it is on me it falls. In whatever degree your conduct may have wounded my delicacy, I infinitely prefer the taſk of upbraiding you to that of pardoning it to the acuteneſs of your ſufferings, at the ſame, I am perhaps the only woman in the world who would admit of ſuch an excuſe; ſince, to ſpeak plainly, the pain which renders objects diſagreeable or inſipid to you does not change their nature. We are not to be unjuſt becauſe in a ſtate of ſuffering; and this obligation preſſes ſtill harder upon you than upon another, if we owe in proportion to what we promiſe! What! you are proof againſt perſuaſion! You will neither believe me, nor write to me! The ſoul we behold then in your works is not yours! And I have beſtowed my eſteem on falſe appearances! My worſhip, which I thought ſo pure, is nothing but idolatry. How is it poſſible that a heart, to all appearance formed for virtuous ſentiments, can be inſenſible to the reſpectable intereſt with which you have inſpired me? Neither believe me nor write to me! .... What is it you diſcover in my language ſo ſuperior to the idea you have of women, to make you perſiſt in doubting that I am a female? Is not the ſex capable of diſcerning, ſeeking, and cheriſhing merit? Are their underſtandings and ſentiments to be confined by the fetters which bind them down to rules? Or is it forbidden them to love the virtue they are enabled to perceive? In a word, are the moſt valuable faculties of the ſoul to be ſubjugated to the tyranny of prejudice? You teach me that my predilection for great talents may be a misfortune, but nothing ſhall perſuade me that it is reprehenſible. I am, Sir, a woman: I notwithſtanding ſacrifice my vanity to him who of all men in the world has the moſt deeply wounded it. I am more affected by your ſituation than wounded by your injuſtice, and this I will prove to you. You appear to have the ſtrongeſt deſire to know who I am: if you will acquieſce in the propoſal I ſhall make you, I ſolemnly aſſure you that the joy I ſhall feel in the certainty of having been of ſervice to you will tear the maſk from my viſage; and what will be ſtill more gratifying, you will know my Clara alſo. To procure yourſelf two advantages, one of which is in itſelf important, and the other rendered ſo by the price you yourſelf have ſet upon it, no more is required of you than to conſent to receive the viſits of a medical man, in whoſe ſkill I have the utmoſt confidence. To my knowledge he has performed cures that are more ſurpriſing than yours would be. I am perfectly ſure of his capacity, his prudence, and his diſintereſtedneſs. This laſt quality is, however, on this occaſion, quite out of the queſtion, ſince there cannot exiſt a man who would not think his zeal and attention amply recompenſed by the enviable happineſs of rendering you a ſervice. I beſeech you, Sir, conſent to ſee him. You riſk nothing. He is as much a ſtranger to the blind and preſumptuous experiments of quackery as to the too ſervile obſervance of rules; and, if he ſees reaſon to ſuppoſe that his art cannot cure you, he will tell you ſo with the frankneſs the firmneſs of your character demands. My propoſal meets your repugnance; I ſee and bitterly lament it. But what good reaſons can you poſſibly alledge? Though you ſhould deſpiſe phyſicians, do you alſo deſpiſe that tender acquieſcence with the deſires of

others

others which ought to be the habitual temper of a good heart? Conſign your repugnance, your ſufferings, and even the fortitude with which you endure them, for a moment to oblivion; think only of me; contemplate the conſent I ſolicit of you as an act of complaiſance of perfect indifference to you, and which is to relieve the inquietudes of a woman much more deſerving (whatever you may think of her) of your eſteem than of the ſuſpicions with which you overwhelm her. I aſſert no more than Clara thinks, and would have told you, but for the generous renunciation ſhe has made me of her rights. What I am content to receive as a favour you perhaps owe to me as a reparation. I ſhall add that your fate is now in your own hands with reſpect to me: never will you hear my name, never will you know who it is who has ſo ſincerely intereſted herſelf in your well-being, if you determine, by neglecting to deſerve that knowledge, to terminate our intercourſe by a refuſal more painful by far to me than any other, ſince it cannot but produce injury to yourſelf. Adieu, Sir. You will pleaſe to direct your anſwer to the Marchioneſs de Solar as before; and recollect, that that anſwer will occaſion me the greateſt happineſs, or the extremeſt miſery. I cannot—no, I cannot ſupport the idea of your doubts as to my ſex, and your ſuſpicions of my fair dealing. I am a woman; I ſpeak the truth; or I am a monſter: never could the project of deceiving you enter the brain of a man of underſtanding. Still further, I muſt tell you, that I have not to reproach myſelf with any *miſapplication* of the degree of underſtanding I poſſeſs. Can you aſſert the ſame of yours?

" LETTER XIII.

" *To Julia.*

" October 30, 1761.

" I would add an epithet to that name, if I knew of one that could be worthy of it.

" Yes, Madam, you are a woman; I am quite convinced of it. If, notwithſtanding your proteſtations, I ſhould ſtill perſiſt in liſtening to contrary indications, which I will at any time explain to you, I could injure no one but myſelf. This taken for granted, I have next to make you reparation for all the offences one can well commit toward a perſon known to me only by her mind. This duty, however, does not at all alarm me; and you muſt be indeed inexorable, if the deſire I feel of ſelf-humiliation cannot appeaſe your diſpleaſure. Let me obſerve that you are extremely miſtaken in ſuppoſing your vanity offended by my doubts: the terror it coſt me in believing them founded revenges you amply; and do you eſteem it nothing that, when you dared to take the name of Julia, I had not the power to diſpute it with you?

" The condition upon which you deign to ſatisfy the eager deſire I feel to know who you are convinces me that that deſire is not miſplaced. I do you juſtice; but you do not follow my example, when you impute to me leſs of ſentiment than curioſity. No, Madam; what I would not have done for your gratification, I will not do for the ſake of knowing who you are. I would not make the kindneſs you are forward to confer on me the price of a ſtill greater demonſtration of intereſt, to be extorted from you in ſpite of yourſelf. I imagine that the man

you

you wiſh me to ſee is Fr. Come, whom you mentioned to me before. If the thing were ſtill to do, I would obey you, and you ſhould remain unknown to me; but friendſhip has anticipated humanity. M. le Marechal de Luxembourg preſſed me laſt ſummer to receive his viſits; I obeyed; and he was ſent to me twice. Fr. Come did for me what no other medical man had been able to do; all I obſerved in him juſtified both the high reputation he has acquired and the opinion you entertain of him: in ſhort he extricated me from an unfortunate error, in proving that my diſeaſe was not what I ſuppoſed it to be. But, on the other hand, that which I really have is no leſs unknown nor incurable than the former, nor have his viſits in the leaſt diminiſhed my pain. Thus all human efforts ſerve no longer any purpoſe but that of tormenting me. This aſſuredly is not the effect you intended.

" You reproach me with a miſapplication of my acuteneſs in this particular; that, being impreſſed with the perſuaſion that you were a man, I drew arguments to prove it by your letters. I know not if this imputation is founded; but I never believed myſelf the poſſeſſor of ſo much acuteneſs for it to be poſſible ſo to miſuſe it; and alſo hold ſuch a quality in too little eſtimation to deſire to poſſeſs it. But it is true that, in the kind of correſpondence you have been pleaſed to purſue with me, the embarraſſing perplexity of not knowing what to ſay to you has probably forced me upon the expedient of raillery, a tone that by no means ſuits my temper, and in which I never fail to acquit myſelf ill. It depends, Madam, only on yourſelf, and on your amiable friend, to aſcertain that both my heart and pen are capable of another language, and that that of eſteem and confidence is not wholly a ſtranger to me. But you, who are my accuſers, are yourſelves far from innocent in this particular; but I give you notice that the grievance I complain of is not ſo venial as not to merit the pains of being at once fully diſcuſſed, and then diſmiſſed entirely from any future correſpondence.

" I perceive that my paper is ſo thin that the writing may be read through it; I therefore put my letter into a cover." P. 33.

The ſecond part of the publication is compoſed of Rouſſeau's Letters to M. du Peyrou, the perſon to whom at his death he confided his manuſcripts. Many of theſe, and by much the moſt intereſting part, were written by Rouſſeau during his reſidence in England. His behaviour here was marked by the extremeſt puerilities; and it is obvious, that he perpetually made himſelf miſerable by his low and contemptible jealouſies and ſuſpicions. One of his Letters, relating to his quarrel with David Hume, will clearly demonſtrate this, and ſufficiently ſatisfy the reader's curioſity.

" No doubt, my dear hoſt, the incredible things M. Hume writes to every one muſt by this time have reached your knowledge; I am under no uneaſineſs reſpecting the effect they will produce on you. He has promiſed the public a full account of what had paſſed between us, together with the ſight of all the letters. If thoſe letters are faithfully and unreſervedly exhibited, you will ſee in that I wrote

to

to him, on the 10th of July, an ample detail of both his conduct and mine, which will enable you to judge between us; but, as it is next to impoſſible that he ſhould hazard ſuch an expoſure, or at leaſt without the moſt egregious miſrepreſentations, I refer you to M d'Ivernois for every particular; for to copy ſuch an immenſe collection would not be poſſible, and would beſides open anew every wound I have received. I ſtand in need of a truce, to recover my nearly exhauſted ſtrength. For the reſt, I let him go on declaiming againſt me to the public, and ſpending his breath in the moſt brutal invectives. I know not how to diſpute like a carman: I have a defender, whoſe operations are ſlow, but ſure; theſe I await in ſilence.

"I will ſay only a few words on the ſubject of the penſion in queſtion, from the King of England, which you yourſelf mentioned to me. I did not reply reſpecting this article, not only becauſe M. Hume required my ſecrecy in the name of the King, which I faithfully obſerved till he himſelf thought proper to publiſh it; but alſo becauſe, having never conſidered myſelf ſure of this penſion, I wiſhed to avoid exciting expectations in you, on my account, that might never be realized. You muſt be ſenſible that, coming to a rupture with M. Hume, after having diſcovered his treachery, I could not, without baſeneſs, accept benefits which he would have procured me. It is true, this treachery and benefit appear ſomewhat incompatible; for all this, they in him have been united. His plan was to make a public and oſtentatious diſplay of the ſervices he did me, and to calumniate me in ſecret, without ſeeming to be my enemy; and the laſt of theſe objects he has completely accompliſhed. You will have the explanation of this. In the mean time, he every where publiſhes that, having firſt accepted the penſion, I afterwards refuſed it in terms of great incivility. I ſend you a copy of the letter I wrote to the miniſter on the ſubject, by which you will perceive the falſehood of his aſſertion. I now return to what you yourſelf wrote to me concerning it.

"When you were informed that the penſion had been offered me, you heard what was true; but the further aſſertion of my having refuſed it was abſolutely falſe; for, on the contrary, without at that time entertaining the ſmalleſt doubt of the ſincerity of M. Hume, I oppoſed but one condition to my accepting it, which was the conſent of my lord Marechal, which, conſidering what had paſſed at Neufchatel, it was incumbent upon me to obtain. Beſide, this we had mutually agreed on before I left London: nothing further was neceſſary on the part of the court but to conclude the affair, of which, however, I had but little hopes; but neither at the time, nor before, nor ſince, have I ever mentioned the matter to a living creature, excepting my lord Marechal, who certainly has not betrayed my ſecret. It muſt neceſſarily, therefore, have been publiſhed by M. Hume; and if ſo, how could M. Hume aſſert that I had refuſed it, ſince that aſſertion was falſe, and my intention even was not to refuſe it? Does not this anticipation ſavour of his being well aware I ſhould ſoon be compelled to give this refuſal, and that to bring me to this was a part of his project, that he might avail himſelf of that refuſal to bring things to the point at which they are? It appears to me of importance to

trace

trace the ſeries of cauſes in all this, with a view to the undertaking I am engaged in; and if you ſhould ſucceed in penetrating, by means of your friend, to the ſource of what he writes to you, you will have rendered a great ſervice both to me and to the thing itſelf.

"The facts that take place in England with reſpect to me, exceed, I aſſure you, every poſſible ſtretch of the imagination. The calumnies that are circulated ſurpaſs all bounds, and this without my having afforded the ſmalleſt grounds for ſuch atrocities, and without it being in the power of a ſingle being to ſay I have given him cauſe for the ſmalleſt degree of perſonal ill-will. It now appears, that the project of M. Hume and his aſſociates is, to cut me off from all reſources, and every kind of communication with the continent, and to make me periſh here in grief and miſery. I hope they will be diſappointed of ſucceſs: two things, however, make me tremble. One is, that they are attempting every means to deprive me of the friendſhip of M. Davenport; and ſhould they ſucceed, I ſhall be without an aſylum in this country: the other, ſtill more terrible, is that it is abſolutely neceſſary for me to have a correſpondent in London, to receive and pay the poſtage of my letters to you, as well as to forward them. I at preſent ſend them to a perſon unknown to me, but who, I am aſſured, is a man of probity.

"If, through any accident, this man ſhould fail me, I ſhould no longer be able to ſend my letters with the certainty of their ſafety, and I ſhould have no means of writing to you. We will hope that this will not happen; but, my dear hoſt, I am ſo unfortunate! Nothing would be wanting to complete my miſery, if this privation ſhould take place.

"I do all in my power to remain ignorant of painful intelligence: I no longer read any newſpaper; I reply to no letters, which, at length, cannot but reduce my correſpondents to the reſource of ſilence. I ſpeak only on the moſt indifferent ſubjects to the only neighbour with whom I have any intercourſe, becauſe he is the only one who ſpeaks French. It has been impoſſible for me, conſidering its cauſe, to remain unmoved by the horrible revolution which, no doubt, has infected the remoteſt parts of Europe; but my emotion has been of ſhort duration: I have reſumed my ſerenity of temper, and I truſt it will not again be interrupted; for I miſtake if it would not be difficult for any unforeſeen misfortune to befal me. Let not theſe diſturbances give you, my dear hoſt, any uneaſineſs. I dare predict that the time will come when Europe will be ſtrenuous in its reſpect toward the perſons who have honoured me in my adverſity." P. 217.

Of the genuineneſs of theſe Letters, no doubt can exiſt; and to thoſe who are fond of Rouſſeau and his writings they will furniſh a delightful regale. We have no ſcruple in affirming, that popular as his works may be, his judgment was depraved, his principles corrupt, and his productions miſchievous. He entirely owes his fame to the bad paſſions of mankind; his ſubjects exhibited allurement to the licentious,

and ſoothed the doubts of infidelity; but, though we may be ſometimes pleaſed with the vivacity of his fancy, and charmed with the eaſe, elegance, and harmony of his ſtyle, we ſhall never claſs him among the benefactors of literature, the chief object of which ought to be to correct the judgment, and amend the heart.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Good Tidings; or News from the Farm. A Poem. By Robert Bloomfield, Author of the Farmer's Boy, &c.* 4to. 37 pp. 2s. 6d. Vernor and Hood, &c. 1804.

That Nature gave to Robert Bloomfield the feelings and genius of a poet, has been acknowledged by thouſands of readers; and we are pleaſed to ſee in the preſent Poem a new and ſtrong proof of his powers. The ſubject is the Jennerian diſcovery of the vaccine inoculation, which he has enriched with all the treaſures of fancy and pathos. The picture of a boy blinded by the ſmall-pox, hiſtorical views of former ravages, and affecting narratives of private misfortune, all contribute to intereſt the reader for the great diſcovery, which is to put a final period to the ravages of ſuch a peſt. We would not give the poem ſo improbable a commendation as to ſay that it is faultleſs; but, that it contains beauties, which only a true genius for poetry could infuſe, will be felt by every reader of taſte. Let the following lines ſpeak for themſelves.

> " There dwelt, beneath a brook that creeps along,
> Midſt infant hills, and meads unknown to ſong,
> And alder-groves, and many a flowery lea,
> Still winding onward to the northern ſea,
> One to whom poverty and faith were giv'n,
> *Calm village ſilence, and the hope of heav'n;*
> Alone ſhe dwelt."

The exquiſite beauty, feeling, and piety (a merit which elſewhere appears) of the laſt of theſe couplets is beyond all praiſe. The death of the author's father, by the ſmall-pox, follows, and other family afflictions of the ſame kind. Among thoſe who narrowly eſcaped was himſelf, then a child,

" Kind

" Kind heart, who o'er the pictur'd ſeaſons glow'd,
Whoſe ſmiles have crown'd the verſe, or tears have flow'd,
Was then the lowly minſtrel dear to thee?
Himſelf appeals—What if *that child* were HE!"

It is impoſſible not to be intereſted. Here alſo the death of poor LEE BOO, which has affected thouſands, affects us again.

" A ſtranger youth, from the meridian ſky,
Buoyant with hopes, came here—but came to *die!*
O'er his ſad fate I've ponder'd hours away;
It ſuits the languor of a gloomy day:
He left his bamboo groves, his pleaſant ſhore,
He left his friends, to hear new oceans roar;
All confident, ingenuous, and bold,
He heard the wonders by the white men told;
With firm aſſurance trod the rolling deck,
And ſaw his iſle diminiſh to a ſpeck;
Plough'd the rough waves, and gain'd our northern clime,
In manhood's ripening ſenſe and nature's prime.
Oh! had the fiend been vanquiſh'd ere he came,
The gen'rous youth had ſpread my country's fame;
Had known that honour dwells among the brave,
And England had not prov'd the ſtranger's grave:
Then, ere his waning ſand of life had run,
Poor ABBA THULE might have ſeen his ſon."

Dr. Jenner is doubtleſs a man to feel the merit of this tribute of true genius to his diſcovery, and to eſtimate it among the higheſt of his rewards.

ART. 18. *The Lewes Library Society. A Poem. By John Button, Junr. of the Claſſical and Commercial Academy, Cliff, Lewes.* 4to. 2s. 6d. Button. 1804.

There appears to be a moſt reſpectable Book Society at Lewes, who are in poſſeſſion of a numerous and well-choſen library. Mr. Button, we preſume, is a brother member, who celebrates the Society and their collection in eaſy and agreeable verſe. He firſt pays his tribute of reſpect to the principal members, and afterwards diſtinguiſhes the more celebrated authors and publications. He thus deſcribes the Encyclopædia Britannica.

" Ponderous and ſquare, lo! twenty volumes lie,
In merit firſt themſelves a library;
All in their various arts to them refer,
The poet, painter, and philoſopher;
They to the ſubtle ſtateſman lend their aid,
Or plain mechanic at his humble trade;
And as the bee from every flower that blows,
The nettle bloſſom, or the fragrant roſe,
With ſmall proboſcis ſucks the humid ſweet,
And humming bears it to his thatched retreat;

They from each book the worthier part compreſs'd,
Revive the ancient, and the crude digeſt;
Lop the redundant, the defects ſupply,
And wandering phraſes bind in cloſer tie."

A very numerous liſt of ſubſcribers is ſubjoined; and, indeed, it ſeems that the author well deſerves the encouragement he has received. A neat engraving of Leaves Caſtle is prefixed.

ART. 19. *Our Country. A Poem.* 8vo. 1s. Hatchard. 1804.

This ſpirited effuſion is inſcribed to the Volunteers of the Britiſh empire, who have ſo nobly come forward in defence of their King and country; and where is the breaſt that will not be animated by ſuch an apoſtrophe as this which follows to our beloved country?

" Thou laſt abode, thou ever bleſt retreat,
Where genuine Freedom rears her ſtormy ſeat;
Still may thy ſons their nobleſt efforts try,
Brave the proud foe, his menaces defy;
Defend their King, their liberty maintain,
And ſtay an odious tyrant's baleful reign.
Or if high Heaven decree an adverſe fate,
And Gallic legions trample on thy ſtate;
May the laſt Briton periſh in thy cauſe,
And only Frenchmen own a Deſpot's laws."

The poet repreſents the common foe of mankind, after deluging the world with blood, preparing to pour deſtruction upon us; and what is the conſequence?

" To arms, to arms, ten thouſand trumpets ſound;
To arms, to arms, the echoing hills rebound;
A million heroes to their banners fly,
Reſolv'd to conquer, or prepar'd to die.
High ſwell their breaſts, high beat their gen'rous hearts;
From their bright eyes indignant luſtre darts.
Hark! with exulting ſhouts the vallies ring!
Conqueſt or death; our country and our King!"

We are very highly pleaſed with the whole of this Poem; and accordingly, and warmly, recommend it to every lover of poetry and friend of his country.

ART. 20 *The Plea for a private Indulgence of Grief, a Poem. By J**n D****n, D. D. addreſſed to the Hon. P**l*p B**w**ie, in Auguſt,* 1774. 8vo. 1s. 6d. Cadell and Davies. 1804.

This Poem was written, as appears from the Introduction, thirty years ago, on account of the death of a beloved wife. Some mutilated copies having been ſeen at Bath, the author was induced to give them in a more correct form to the public. The reader will perceive, by the following ſpecimen, that the whole is well worth peruſal.

" Love

" Love, with his train of ſoft emotions, here
Still the loſt regent of my heart can trace;
Four blooming forms retain her ſmile ſincere,
Her ſpeaking glance, her each peculiar grace.

Why tempt me, tear me, from their hallowed haunt?
Bear they not ELLEN's genuine ſtamp impreſſed?
Say lovelier can the court's bright circle vaunt?
Scarce purer grace the manſions of the bleſſed.

Links of that holy chain that bound my ſoul,
By ſkill parental poliſhed, ſtill impart
A ſenſe of the ſerene delight, that ſtole
With her mild converſe bleſt, o'er each congenial heart," &c.

NOVELS.

ART. 21. *The Life of a Lover. In a Series of Letters. By Sophia Lee. Six Volumes.* Crown 8vo. 1l. 16s. Robinſons. 1804.

In a very pleaſing and rather original Preface, the fair author endeavours to intereſt the candid and pacify the ſevere among her readers. She confeſſes that the preſent is a production of early youth, and that in offering it to the public many years after it was originally written, ſhe has choſen rather to leave it with the characters of juvenile feeling, than to correct it into ſomething more inſipid. We do not quite acquieſce in the propriety of this deciſion. A novel is, in our opinion, a compoſition which demands ſo happy a combination of imagination and judgment, that the circumſtances moſt deſirable are, that it ſhould be formed in early life, when the former faculty is lively, and corrected at a later period, when the other has attained maturity.

The celebrity of the two ſiſters, Harriet and Sophia Lee, is ſo eſtabliſhed by various productions, in this line and that of the Drama*, that the preſent work was ſure to excite attention; which, in fact, it has done, to a very great extent. But though the ingenuity of the writer will be generally confeſſed, and many paſſages of great merit occur in her Novel, there will be few who will not, with us, wiſh that ſeveral parts had been altered. The youthful reverie of love at firſt ſight, which forms the baſis of the whole plot, being exemplified both in the heroine and her admirer, has little connection with nature. If the paſſion could be thus caught by mere faſcination, the ſtars would indeed be more in fault, than thoſe who contracted ſo accidental a diſorder. The ſtrange and unnatural marriage of the lady with an old man, and the unneceſſarily tragical cataſtrophe that concludes her hiſtory, are all, in our opinion, glaring blemiſhes; nor is it a ſmall fault, that the ſtory is extended to ſix volumes. That thoſe volumes are ſold

* Canterbury Tales, jointly written; the Chapter of Accidents, by Sophia; and the Myſterious Marriage, by Harriet Lee.

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at as many ſhillings each, is perhaps the fault of the publiſher, but it is certainly unreaſonable.

In a production of ſuch variety and extent, it may perhaps ſeem too minute to object to particular expreſſions; yet when we meet with ſuch a deſcription as, "Lady Henrietta, the youngeſt, is a dear, wild, *auburn babe*" (vol. i. p. 68) it is impoſſible not to feel an impreſſion very like that of nonſenſe. A fondneſs for *iſolated**, and ſome other fantaſtical words, alſo blemiſhes the ſtyle, which otherwiſe is not without merit. Some friend, in the many years of ſuſpended publication, ſhould have adviſed the removal of them. But, after all, the narrative is the principal part of the Novel, and this we fear cannot be characterized more exactly than by violent love, and extravagant inconſiſtency.

ART. 22. *The Vain Cottager: or, the Hiſtory of Lucy Franklin. To which are prefixed, a few Hints to Young Women in humble Life, reſpecting Decency and Propriety in Dreſs.* 12mo. 84 pp. 1s. 6d. or 16s. per Dozen. Hatchard. 1804.

A very probable and highly affecting tale, which well illuſtrates the ſnares into which a young perſon, of the beſt natural diſpoſitions and talents, may be led by mere vanity. Lucy Franklin is a very intereſting perſon, and we heartily wiſh that her melancholy fate may operate as an effectual warning to thoſe who are likely to fall into the ſame dangers. The admonitions prefixed to this little Hiſtory are of the ſoundeſt, and moſt uſeful kind; and the ſpirit of not fanatical, but genuine and unaffected piety, which pervades the whole, ſtamps the higheſt value on this tract. It is worthy of the pen of Mrs. Trimmer, or Mrs. Weſt, and probably comes, (can we ſay more in its favour?) from the pen of ſome ſuch friend to virtue and religion.

MEDICINE.

ART. 23. *Caſes of Small-Pox ſubſequent to Vaccination; with Facts and Obſervations, read before the Medical Society at Portſmouth, March 29, 1804; addreſſed to the Directors of the Vaccine Inſtitution. By William Goldſon, Member of the Royal College of Surgeons, London.* 8vo. 1s. 6d. Portſea. 1804.

ART. 24. *An Anſwer to Mr. Goldſon, proving that Vaccination is a permanent Security againſt the Small Pox. By John Ring, Member of the Royal College of Surgeons, London.* 8vo. 1s. 6d. 1804.

Conceiving Mr. Goldſon to have been too precipitate in the opinion he had formed, of the inefficacy of the vaccine virus, in affording a certain and permanent guarantee againſt the infection of the ſmall pox,

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* In p. 191, we have *tremulation*, perfectly a new term. However ſlightly ladies may think of it, the writing of pure Engliſh is indiſpenſably required of thoſe who write for the public.

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we determined to let his publication on the ſubject paſs unnoticed, until we ſhould have an opportunity of learning, from perſons more intimately engaged in the practice than we pretend to be, whether his conjectures were well founded or not. We alſo conſidered, that as the practice of vaccination is now diffuſed far and wide, not only over every part of this country, but almoſt through the whole habitable world, and the number of perſons who have undergone the operation is incalculably great, if its preſervative power ſhould have been overrated, there could be no need of having recourſe to a few doubtful caſes, from a quarter of the kingdom too, where the practice was late in being adopted, and where it is probably even now not well underſtood, to prove its inſufficiency. For if, as this gentleman ſuſpects, the preſervative power of the cow pox, that is, the power imparted by it to the conſtitution to reſiſt the infection of the ſmall pox, continues only two or three years, which his caſes are intended to prove, then thouſands of caſes muſt be daily occurring, of perſons becoming infected with the ſmall-pox, who had been vaccinated three, four, and five years ago. Nothing of the kind has happened; on the contrary, in proportion as the means of detecting its inſufficiency, that is, as the number of perſons vaccinated has increaſed, in the ſame proportion the knowledge of the complete efficacy, or power of the cow-pox, in guaranteeing the conſtitution from the infection of the ſmall pox, has been confirmed and eſtabliſhed. We ſhould, therefore, have ſtill remained ſilent on the ſubject, if a champion had not ſtarted up in Mr. Ring, to vindicate the practice of vaccination, and to ſhow the imbecility of the attack made upon it by Mr. Goldſon. Mr. Ring has examined the caſes, on which Mr. Goldſon forms his opinion, with minuteneſs, we wiſh we could ſay with temper, and has fully ſhown their inſufficiency to prove the point they are adduced to eſtabliſh. It is doubtful, Mr. R. obſerves, whether the matter originally uſed at Portſea, got there in an active and perfect ſtate, conſequently whether any of the patients, whoſe caſes are related by Mr. G. had the genuine diſeaſe. It is true, Mr. G. was ſatisfied they had, but as he has had very little experience in the practice of vaccination, it ſeems much more reaſonable to believe, that he has been miſtaken in that point, than that ſo large a proportion of the patients vaccinated by him ſhould fail in receiving that benefit, which the patients of other practitioners conſtantly obtain. We ſhall not follow Mr. R. in his arguments, or his invectives againſt his opponent, both ſufficiently ingenious and pointed, but of little uſe in eſtabliſhing what can only be fixed by experience. To that he may appeal, and on that ground ſafely ſtand, as it is demonſtrable that thoſe practitioners who have the moſt frequent opportunities of ſeeing the diſeaſe, who know it moſt intimately, and pay the greateſt attention to it, meet with the ſmalleſt number of thoſe anomalous caſes, which have unluckily fallen to the ſhare of Mr. Goldſon, and which have given riſe to the preſent controverſy.

DIVINITY.

DIVINITY.

ART. 25. *A Sermon, preparatory to the due Obſervance of Good-Friday; containing a Summary of the Chriſtian Doctrine upon the Subject of that Day. By W. Gilbank, M. A. Chaplain to his Royal Highneſs the Duke of Glouceſter.* 4to. 25 pp. 1s. 6d. Rivingtons, &c. 1804.

Mr. Gilbank reaſons in this diſcourſe upon the common ſuppoſition of an unbroken and regular chain of intelligence in the Creation, and a neceſſity, which he conceives, of preſerving that chain perfect. "The continuance of the human intellect", in his opinion, "was neceſſary to preſerve the chain of intelligence unbroken and complete." P. 17. This reaſoning is exactly analogous to that employed by Pope, in the Eſſay on Man.

> Then in the ſcale of reaſoning Life 'tis plain,
> There muſt be, ſomewhere, ſuch a rank as Man.

Mr. G. goes further than the poet; he not only ſuppoſes ſuch a neceſſity for that link in the Creation, but a kind of neceſſity alſo for reſtoring man to his ſituation when he had forfeited it. As theſe ideas are entirely conjectural, they can only have effect upon the minds which are diſpoſed to admit them; but to thoſe they may be highly uſeful. An hypotheſis, whether demonſtrable or not, has this advantage, that it points out one way at leaſt in which a difficulty may be ſolved; and thereby ſhows it to be not altogether inſuperable. Few minds will follow this author in the refined metaphyſics, through which he purſues his ſubject; but they who do will find him ſound and ſcriptural in his principles of faith, and full of a becoming humility as to his own doctrines. In a ſhort Preface, the manner in which he illuſtrates the important truth, *that particular difficulties cannot in any caſe invalidate a general demonſtration*, is particularly worthy of attentive notice.

ART. 26. *Sermon, adapted to the preſent momentous Criſis. Preached at the Epiſcopal Chapel, Leith, on Sunday, Auguſt* 14, 1803. *By George Hay Drummond, M. A. Prebendary of York.* 8vo. 25 pp. 1s. Robertſon, Edinburgh. 1803.

We would not, if any vigilance could effect it, ſuffer a ſingle inſtance of pious and patriotic exhortation, reſpecting our preſent ſituation and duties, to paſs unnoticed. The preſent diſcourſe is publiſhed at Edinburgh, and, by an omiſſion, which we regret, is not conſigned to any London publiſher. It has, however, reached us by other means, and we proceed to make it known. The conſiderations of the author on the wonderful manner in which Providence elicits good from evil are thus exemplified:

"Have we not ſeen the reformation of our holy religion ſpring from the very bitterneſs of perſecution? The ſocial civilization, and commercial intercourſe of Europe promoted by the wild enthuſiaſm of

of cruſaders?—and the dominion of the ſea ſecured to ourſelves by the defeat of an invader who proudly ſtyled himſelf invincible? Did not the venerable Conſtitution of Britain riſe from the chaos of civil and religious war, adorned with new beauties, and conſolidated with new ſtrength? And has not the daring attempt of our preſent foes to baniſh religion and ſocial happineſs from every part of the civilized world, placed us in that glorious, that *envied* ſituation in which we at preſent ſtand, a rock ſtill unſhaken amidſt the wreck of Europe, repelling every attack with firmer reſiſtance, and acquiring increaſe of ſtrength from every hoſtile blow." P. 9.

There are other parts of this diſcourſe which will recommend it to the notice of the well-diſpoſed reader, and will render the circulation of it no leſs uſeful than ſeaſonable. The text is Pſal. xx. 5.

ART. 27. *The Obligation and Mode of Keeping a Public Faſt: a Sermon, preached at the Pariſh Church of Rempſtone, Nottinghamſhire, on Friday, May 25, 1804. By Edward Pearſon, B. D. Rector.* 12mo. 32 pp. 6d. Nottingham printed; Hatchard, London. 1804.

The acute and pious labours of this ſound and excellent divine, particularly in the controverſy againſt the Calviniſtic members of our Church, have almoſt continually employed our attention, for ſome time paſt. We find with regret, from the teſtimony of this diſcourſe, that as a prophet is ſometimes not honoured in his own country, ſo this exemplary paſtor is not always ſucceſsful in his influence over his pariſhioners. In a Dedication to them, and in a part of the Sermon (p. 17) it is intimated, that there was a thin attendance in his Church on the day of the Faſt. Perhaps this deficiency may beſt be explained by the map. Rempſtone is on the high road to Nottingham, diſtant not more than fourteen miles; and within ſuch a radius from that centre, it is eaſy to ſuppoſe that the taſk of a miniſter who teaches civil ſubordination, and the laws of good order, muſt be more than uſually arduous. We heartily wiſh him perſeverance, and that ultimate ſucceſs in his miniſtry, which this ſound and uſeful diſcourſe, and his other profeſſional labours ſo well deſerve. In one or two inſtances, he has here introduced the words of former divines, with ſome little alteration. A reference to ſuch names as Biſhop Taylor and Archbiſhop Tillotſon has, with thoſe who think rightly, an authority not diſſimilar to that of the Fathers of the Church. How they may be eſteemed within a ſtage of Nottingham, is not a matter of very favourable ſurmiſe. It is right, however, that their authority ſhould be urged, and all the ſound principles of Chriſtianity enforced.

ART. 28. *Inſolvent Debtors. A Sermon, addreſſed to the Priſoners confined for Debt in the United Kingdom, on their approaching Liberation by the Inſolvent Bill. By a Clergyman of the Church of England (formerly Fellow of Trinity College, Cambridge) who could not receive the Benefit of that Act.* 4to. 24 pp. Aſperne. 1804.

We read with concern the concluding part of the title-page to this Sermon; as the exhortations contained in it have ſo much appearance of ſincerity, that we are led to hope the preacher would (when reſtored

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to ſociety) avoid thoſe errors which, he ſeems to admit, have brought him into his preſent ſituation.

The text is from Matth. vii. 11, 12; but the Sermon relates to the latter verſe only ("*whatſoever ye would that men ſhould do to you, do ye even ſo to them*", &c.) and applies the heavenly doctrine therein inculcated, to the various relations and ſituations of life. There is little, however, which peculiarly relates to the ſituation of priſoners confined for debt; but, towards the concluſion, the preacher addreſſes them in an affecting and energetic exhortation; which, we hope, with ſome of them at leaſt, had its due effect.

ART. 29. *Good Effects of an united Truſt in the Arm of Fleſh, and the Arm of the Lord. A Sermon, preached at Cuxton, Kent, July* 31, 1803. *By the Rev. Charles Moore, M. A. Rector of Cuxton.* 8vo. 1s. Hatchard. 1804.

We are among thoſe who think it right and becoming of the clerical character, at this awful and intereſting period, to endeavour to promote among thoſe whom it is their duty to inſtruct, a ſpirit of loyalty, founded on the firm baſis of religious principle; for this purpoſe the preſent diſcourſe was compoſed and delivered. It is plain, ſimple, and impreſſive, and in all reſpects worthy of a Chriſtian teacher.

ART. 30. *The Sacred Tree. By John Bentley.* 12mo. 23 pp. 6d. Button, Paternoſter-Row. 1804.

We have before had occaſion, more than once, to praiſe the piety and uſeful diligence of Mr. Bentley (Brit. Crit. xxii. 434 and 683). We find him here, with the ſame excellent diſpoſitions, endeavouring to diffuſe inſtruction on the ſubject of the Tree of Knowledge, and the Fall of Man. "The learned reader", he modeſtly ſays, "is not to expect any additional information or improvement in knowledge, from its peruſal; but there are others to whom it may become uſeful". In his Dedication to Dr. Fly, he ſays alſo, that he has printed it on the diminutive ſcale in which it appears, for the "convenience of thoſe who cannot afford to purchaſe more expenſive tracts". The object of the tract being to explain the Moſaic account of the Fall, without having recourſe to allegory, the author proceeds chiefly on the grounds ſuggeſted by the beſt interpreters; with the aid of ſuch conjectures as very naturally ſuggeſt themſelves to the mind, on a ſerious conſideration of the facts. Mr. B. once or twice cites Dr. Kennicott, and gives other intimations of a knowledge of the Hebrew Scriptures.

ART. 31. *A Warning to Babylon, that Great City, which is extended almoſt over the whole Earth. Chiefly addreſſed to the middling and higher Ranks.* 8vo. 51 pp. 1s. 6d. Jones. 1803.

To cite a paſſage or two from this tract will be ſufficient to characterize it. "Now *ſelf* is Hell, it is the Devil, it is darkneſs, pain, and diſquiet. It is the one only enemy of Chriſt, the great Antichriſt. It is the Scarlet Whore, the fiery Dragon, the old Serpent, the devour-

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ing Beaſt, that is mentioned in the Revelation of St. John." P. 9. But the following is much more ſublime. "Every property takes its original from the firſt, viz. from the firſt impreſſion or deſire to Nature, viz. out of the grand myſtery, and brings forth itſelf out of itſelf, *as the air proceeds out of the fire*, and all whatever proceeds forward in one will is uncontroulable, for it gives itſelf to no property; it dwells even from the firſt original only in itſelf, and goes forth in one will; and this is the true way of eternity, wherein there is no corruptibility if a thing remains in its own peculiar property, for the great myſtery is from eternity." P. 1, ſecond Part. We may add, and a myſtery it muſt remain *to all eternity*, if explained only in ſuch jargon as this. The whole is, in ſhort, the height of Methodiſm and myſticiſm. It abounds in ſuch terms as, *the free lubet, the abominate, ſelf-hood, the byſs and abyſs*, &c. &c. But there are things which look ſtill worſe. As this, "All ſelf-ful aſſumed (or arrogated) *laws and authority*, wherewith the poor are vexed and oppreſſed, do all come from ſelf-hood." P. 23. It is doubtful whether the writer does not mean here to characterize all laws and authority. He appears, however, to be in a ſtate little, if at all, ſhort of perfect inſanity. As for the Great Babylon mentioned in the title, we do not ſee a word about it in the whole tract.

CLERGY.

ART. 32. *The Cauſes and Conſequences of the Neglect of the Clergy; and the Condition of the Clergy as it relates to his preſent Majeſty. By the Rev. Edward Hankin, M. A. M. D.* 8vo. 65 pp. 2s. 6d. Rivingtons. 1803.

That the decay of religious principles neceſſarily brings along with it a diminution of the reſpect ſhown to the miniſters of religion, is an axiom too evident to require any formal or laboured proof; but moraliſts and divines have, in every age, been prone to exaggerate the degeneracy of the times; and, when this author propoſes to enquire into "the cauſes of the neglect of the clergy", he aſſumes as fact, what may juſtly be controverted, that the clergy are in general neglected. The gangrene of infidelity is not yet ſo univerſally ſpread as to render either religion itſelf, or its miniſters, objects of contempt or neglect: it will, on the contrary, be found, that the influence of the latter over their flocks, and the reſpect ſhown to them, are generally commenſurate to the exemplarineſs of their lives, and to their diligence in the diſcharge of their paſtoral office.

Mr. Hankin, who deſcribes himſelf as being a village curate, tells his brethren, that they muſt riſe "in knowledge and in affluence to the level, and even above the common level, of their age, or their perſons and their doctrines will alike be held in contempt". Their ſhare of knowledge ſo much depends on their induſtry in the purſuit of it, that the perſonal contempt is merited where they fail to acquire the intellectual ſuperiority here recommended; but what is the preciſe degree of affluence Mr. H. here alludes to, we confeſs ourſelves unable

able to comprehend. Certain it is, that his eſtimation of the temporalities of the church is very crude and imperfect, or he would not have ſuppoſed, that the clergy "are required with the reſources of the ſixteenth century to maintain the rank of the nineteenth". If their pittance be ſmall, and in ſome caſes inadequate, ſtill we cannot agree with him in aſſigning "the great diſproportion which (according to him) their condition bears to the preſent ſtate of ſociety and civilization" as one cauſe of the neglect into which they are ſaid to have fallen. The ſecond cauſe aſſigned by him, infidelity, has but too real an exiſtence, nor can its baneful effect be controverted or denied: all that we contend for is, that as its extent is ſtill limited, ſo are the evils reſulting from it. To oppoſe the progreſs of infidelity is the peculiar province of the miniſters of religion; and their conſtant efforts will render them worthy of double honour. Mr. Hankin's third cauſe nearly reſembles his firſt. In his judgment, "the condition of the clergy is not ſuch as the wants of ſociety require"; and if, through a perſuaſion that our eccleſiaſtical eſtabliſhment is perfect, things ſhould remain as they now are, he conſiders it as "evident, that in the courſe of a few years, either the church will be without miniſters, or the bulk of the clergy will conſiſt of the ſcum of the earth, the dregs and refuſe of mankind". Moſt inconſiderately advanced! No ſuch degradation of the clerical character is yet apparent: on the contrary, there never has been an æra ſince the Reformation, in which ſo many perſons of rank and fortune devoted themſelves to the miniſtry. He next laments, that the clergy are no longer permitted to meet in convocation: to this he attributes that diſuſe of eccleſiaſtical diſcipline, which may be traced to far other ſources. This writer is ingenious in the multiplication of cauſes; his fifth might, without diſadvantage to his argument, have been incorporated with his ſecond. His laſt cauſe is the promiſcuous and improvident uſe of lay patronage. Lay patrons, he ſays, either ſell their preſentation, or give it, reſerving to themſelves a part of the tithes, or they exchange it for a certain number of votes. The cenſure is too general to be juſt; in the exerciſe of lay patronage abuſes certainly exiſt, but the removal of them would trench too far on the rights of individuals.

Next follows a very improper diſcuſſion on the condition of the clergy as it relates to his preſent Majeſty. The ſcope of the argument is to ſhow, that the proſperity of the King's deſcendants will depend on the ſtate of religion; and that the Sovereign is bound, by perſonal conſiderations as well as by higher motives, to ſupport and protect the clergy, and to attach them to the throne by the double ties of *intereſt* and duty. We wiſh that Mr. H. had laid leſs ſtreſs on ſecular motives of action, and that he had known his brethren better, than to ſuppoſe their loyalty to be altogether mercenary, or their diſpoſition towards government variable and fickle. We ſhall not follow him through the remainder of the ſection, where we meet with ſentiments as repugnant to decency as to juſtice: he expects more from the influence of the crown than it is capable of effecting, or than it is reaſonable to look for.

ART.

ART. 33. *Proposals for a new Arrangement of the Revenues and Residence of the Clergy.* 8vo. 38 pp. 1s. Winchester. 1802*.

This benevolent writer proposes a plan to extinguish for ever those unhappy disputes, which now so frequently arise between incumbents and their parishioners, about tithes. The outlines of his scheme are briefly these: "A survey and valuation to be made by commissioners, partly lay and partly clerical, of the tithes in each parish; to the amount of which a composition or rent to be established by them, binding on both parties, until either shall demand a resurvey." The rights of the clergy would, under such a regulation, become very unsettled and precarious: and though they would readily accept any due compensation, which would be permanently equal to the value of their tithes, it cannot be expected that they should thus submit to successive references, or hazard the result of repeated valuations. The experience of ages, even from the time of the Conqueror's Survey to the recent valuation under the Property Act, has shown how liable such surveys and valuations have ever been to error and inaccuracy.

Mr. Poulter's plan for the more strict enforcement of residence is borrowed from the practice of Cathedral Churches: he proposes, that "instead of the law's execution depending upon the odious interest or vexatious malice of informers, or even upon the invidious and unequal discretion of Diocesans, the penalty for non-residence should, *ipso facto*, accrue on the commission of the offence: that a register should be kept of duty performed, signed at the time by the performer and the clerk, on examination of which at the visitation, the result would be the levying the penalties." Yet after this exordium, we find in the detail, that informers ought still to be retained, and the discretionary power of the diocesan admitted.

POLITICS.

ART. 34. *Letters on the Importance of the present War. By Allan Macleod, Esq. Letter II.* 8vo. 32 pp. 1s. Vernor and Hood. 1804.

In this Letter (the former having by some means escaped our notice) the topic which first engages this writer's attention is, the opinion of some persons, that "the British Constitution is materially defective, as it appears in practice in the third estate". This opinion, which requires universal suffrage and annual parliaments, he combats, on grounds not new indeed, but just, observing that such objections, at the present moment, are calculated "to depress by damping the national zeal". Universal suffrage, he truly asserts, is impracticable; "annual elections" would be "annual commotions".

The conduct of Bonaparte (whom the author denominates uniformly, and κατ' ἐξοχην, "the tyrant") and what the writer calls "the

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* This tract came to us without a title-page; but it is signed, at the end, *E. Poulter.*

stupid

ſtupid effuſions of his malignity" are juſtly, though rather coarſely, reprobated. But why this author, who himſelf adopts ſuch language, and who juſtifies the ſtrong cenſures paſſed in our journals on the conduct of the (then) Firſt Conſul, ſhould ſo vehemently condemn the ſpeeches of Mr. Windham and others in parliament for ſcurrility, without giving a ſingle inſtance to juſtify his aſſertions, or ſhowing that any remarks were made by them not warranted by the ſubject in debate. Why alſo the charges brought againſt Bonaparte by Sir Robert Wilſon (which have been ſo amply confirmed by other writers) ſhould be termed "a romance" by this author, we are at a loſs to conceive. The illiberal manner in which Sir James Mackintoſh is treated, in a note (p. 21) is alſo highly cenſurable; but we need not wonder at this, in a writer, who expreſſes his unqualified contempt for Grotius, Puffendorf, and Vattel. In the reſt of this pamphlet we ſee nothing to cenſure, except the unconnected ſtyle, and frequently coarſe language, in which it is written. The apparent object (which is to ſhow the neceſſity of the preſent war, and to animate our exertions in the defence of our country) deſerves, and has our praiſe.

ART. 35. *Conſiderations on the twofold Mode of Election adopted by the French. By the Rev. Chriſtopher Wyvill.* 8vo. 40 pp. 1s. Johnſon. 1804.

The intermediate, or (as this author terms it) twofold election eſtabliſhed by the viſionary reformers of France, has been, if we miſtake not, irrefragably ſhown to be futile, and inefficacious to any good purpoſe, in the maſterly treatiſes of Mr. Burke on the French Revolution. It is here alſo combated on ſtrong and juſt grounds by Mr. Wyvill, though himſelf a zealous and determined advocate for parliamentary reform. Whoever, therefore, wiſhes to ſee the ſubject treated more at large, and the objections to this pernicious innovation more fully ſet forth than they have been by that illuſtrious writer, may derive ſatisfaction from the peruſal of this work; although they may (as we certainly do) differ from ſome of the opinions incidentally thrown out by the author. We are indeed concerned to ſee a gentleman, who argues ſo well and ſo conſtitutionally, on the chief ſubject of his pamphlet, ſo tenacious of his favourite meaſure (a meaſure at all times of very doubtful, and in the preſent ſtate of things, probably of the moſt dangerous conſequence) as to conſider parliament as almoſt uſeleſs, and the minds of the people as degraded and ſervile, becauſe it has not been judged expedient to adopt it. But with this writer Earl Stanhope is the wiſeſt of politicians, and the ingenious ſpeculations of Sir James Mackintoſh, in his juvenile days, are preferred to the concluſions of his founder and more experienced judgment. Both the above writers are, however, oppoſed in the opinion they have advanced in favour of the "twofold election", and oppoſed with great reaſoning and effect.

ART. 36. *An Anſwer to Mr. Pitt's Attack upon Earl St. Vincent and the Admiralty, in his Motion for an Enquiry into the State of the Naval Defence of the Country, on the 15th of March*, 1804. 8vo. 58 pp. 1s. 6d. Ebers. 1804.

ART. 37. *Audi alteram Partem: or the real Situation of the Navy of Great Britain at the Period of Lord St. Vincent's Reſignation; being a Reply to the Miſtatements of "an Anſwer to Mr. Pitt's Attack upon Earl St. Vincent and the Admiralty"; alſo containing the Subſtance of a ſuppreſſed Pamphlet on the ſame Subject. By an Officer of his Majeſty's Navy.* 8vo. 68 pp. 2s. Budd. 1804.

It will not be expected that reviewers ſhould decide betwixt contending parties, concerning the beſt modes of conſtructing and providing for the Britiſh navy: "Non noſtrum eſt, tantas componere lites". Leaving, therefore, theſe queſtions to more competent judges, we ſhall only expreſs our hope and conviction, that whether the threatened invaſion be reſiſted by large ſhips only, or by ſmall veſſels in conjunction with them, ſuch is the ſkill of our commanders and the bravery of our ſailors, that either the threat will not be executed, or deſtruction will await every one who ſhall attempt to land an invading foe upon any of the ſhores of our united kingdom.

ART. 38. *A candid and diſpaſſionate Addreſs to Sir Francis Burdett, Bart. pointing out the Cauſes of his Defeat at the late Election of a Member to repreſent the County of Middleſex. By an independent Freeholder.* 29 pp. 1s. Rivingtons. 1804.

If the ears of the gentleman here addreſſed be not ſeared to all wholeſome admonition, he may derive benefit from the reproof of this temperate opponent. The writer points out to him (juſtly we have no doubt) the true cauſes why ſo many independent freeholders ("independent of the frowns or ſmiles of any man") reſolved to oppoſe him. Theſe are ſtated to be, in the firſt place, his conduct before he became a candidate for Middleſex, in eſpouſing the principles of the French Revolution,—in aſſociating with men (ſuch as the Correſponding Society) who would have dethroned the King, ſubverted the Conſtitution, and reared a Republic on its ruins,—and in countenancing, by his ſpeeches, the mutiny in the fleets and the Iriſh rebellion. Here alſo the nature and object of the Baronet's viſits to the priſon in Cold-Bath-Fields (where he is ſaid to have noticed no priſoners but mutineers and traitors, and, inſtead of admoniſhing, to have inflamed them to riot and outrage) are contraſted with the benevolent and charitable viſits to priſons by the philanthropic Howard; nor are the ſupport given to O'Connor, and the intimacy with Deſpard, left unnoticed. Next, his conduct in accepting the invitation of a number of perſons of very ſuſpicious characters to become a candidate for Middleſex, and the ſyſtem of defamation and outrage reſorted to in order to obtain ſucceſs. This conduct alſo the writer conſiders as calling for the oppoſition of all independent men. But the laſt and moſt fatal blow to the Baronet's popularity was given (ſays the writer) by his Speech at the Crown and Anchor,

Anchor, confirmed at the meeting at Hackney. Having thus far dwelt on the political errors of the gentleman addreſſed, the writer recommends a conduct more conſiſtent with that veneration for the Conſtitution which he has very lately thought proper to profeſs. This profeſſion he warmly approves. We ſhould be happy to learn that theſe admonitions, delivered in the language of good ſenſe and candour, had produced a correſponding effect.

ART. 39. *An Anſwer to Lord Sheffield's Pamphlet, on the Subject of the Navigation Syſtem; proving, that the Acts deviating therefrom, which his Lordſhip cenſures, were beneficial to our Trade and Navy in the laſt War, and ought to be renewed in the preſent. By S. Cock, Commercial and Public Agent to the Corporation of Liverpool.* 8vo. 74 pp. 2s. 6d. Richardſons. 1804.

To decide on commercial queſtions of conſiderable importance and intricacy belongs, we conceive, to another tribunal than that of criticiſm. In our account*, therefore, of the able pamphlet on this ſubject by Lord Sheffield, we did not venture to pronounce his reaſonings incontrovertible, or his opinion to be eſtabliſhed beyond diſpute; though they appeared to us, and ſtill appear, well worthy of attention. In the work now before us, the author contends that the temporary relaxations of the navigation ſyſtem, which took place during the late war, were not only rendered neceſſary by the then exiſting circumſtances, but proved ſo beneficial to our commerce during the war, that they ought now to be renewed to their full extent. His arguments (which go to prove that the Navigation Acts ſhould be almoſt entirely ſuſpended during war) are ſupported by public documents, ſhowing, that during the three laſt years of the late war, our foreign trade in general, and even the tonnage of our ſhipping, and number of ſeamen employed in it (allowing, however, in this laſt caſe, for the ſtoppage of intercourſe with the countries at war with us) exceeded the amount of the ſame trade, &c. in the three laſt years of the preceding peace. This increaſe, Lord S. ſhould he reply to this Anſwer, will probably aſcribe to other cauſes than the ſuſpenſion of the Navigation Acts: yet it certainly tends to ſhow that the ſuſpenſion cannot have been ſo detrimental to commerce as his Lordſhip concluded. With regard to the permiſſion given to import to the Weſt India iſlands the produce of the American States, in American bottoms, it is juſtified by the writer before us, on the ground that the benefit derived from thence to our colonies greatly outweighs the diſadvantage to our ſhipping intereſt, and the diſcouragement to our ſeamen, ſuppoſed to ariſe from that meaſure. On this point, however, Mr. Cock chiefly refers to a pamphlet written by Mr. Jordan, which has not yet come under our notice.

The great and moſt forcible argument of this writer for throwing open the carrying trade, during war, to neutral veſſels, or veſſels navigated chiefly by neutral ſeamen, is, that at ſuch periods the greater part of our own ſhipping, and moſt of our own ſeamen, are required

* See Brit. Crit. for June, 1804, page 688.

for

for the ſervice of government, and that we are conſequently enabled by this meaſure to ſupport, and even increaſe, during war, our various and extenſive commerce, and, at the ſame time, to maintain a navy ſuperior, beyond the example of all former times, to the fleets of our enemies. He alſo ſenſibly and liberally argues, that we are not to forego a maniſeſt profit to ourſelves, becauſe others may, even in a greater degree, participate in the benefits reſulting from it. He conceives alſo that the Americans, though rapidly increaſing in commercial opulence, are not likely, from their diſtance and other circumſtances, to become dangerous rivals to our naval power.

We have thus exhibited a few of the leading arguments of this well-informed and induſtrious opponent of Lord Sheffield. It is not, as we have intimated, our province to decide on this controverſy. The noble Lord's ſtatement, by which ſo rapid a decreaſe appeared in the tonnage of Britiſh ſhipping, employed in the American trade, within theſe few years, ſtruck us, we confeſs, at the time, as affording almoſt a concluſive argument againſt the meaſures which he oppoſed. The difficulty of recovering the carrying trade on a peace, or finding, in that caſe, employment for our ſeamen, appeared to us to be alſo an important conſideration. We ſtill think theſe topics ſhould have weight in the determination of this controverſy; which, we have no doubt, the preſent Government and Parliament will decide, in a manner the moſt conducive to the real intereſts of the country.

ART. 40. *Subſtance of the Biſhop of St. Aſaph's Speech, in the Houſe of Peers, on Monday, July* 23, 1804, *upon the Motion for the third Reading of the Bill entitled an Act for the Relief of certain Incumbents of Livings in the City of London.* 8vo. 1s. 6d. Hatchard. 1804.

This is a very luminous and ſatisfactory diſcuſſion of a queſtion which has long agitated the inhabitants of the city of London. The legal claim of the city clergymen to 2s. 9d. a pound, according to the rents, ſeems now unequivocally eſtabliſhed, though this demand has never been received. When the Bill, which it was the object of this able Speech to vindicate, ſhall be carried into effect, the greater part of the livings will ſtill be under 300l. per annum, and nineteen of them will not exceed 200l: and what, as the learned prelate juſtly and forcibly obſerved, what is even 300l. per annum for the maintenance of an incumbent of a London living, in the preſent times?

TRAVELS.

ART. 41. *Travels from Berlin through Switzerland to Paris, in the Year* 1804. *By Auguſtus Von Kotzebue, Author of the Stranger, Lovers' Vows, Pizarro, &c. tranſlated from the German. In Three Volumes.* 12mo. 12s. Phillips. 1804.

We took up this performance with ſome degree of intereſt, expecting, from the celebrity and peculiar circumſtances of the author, that, although

although his ſubject was pretty well exhauſted, we ſhould be entertained with ſome originality, or at leaſt vivacity of remark. But we have been diſappointed; ſeveral of our own countrymen have told us a great deal more, in quite as pleaſant a manner. Indeed it ſhould ſeem, except in the very laſt paſſage of his laſt volume, that the traveller was afraid, or did not chooſe to ſpeak out; and it appears to us at leaſt very certain, that his vanity was cajoled by the affability of the new *Emperor of France*, or his fears alarmed by the apprehenſions of the Sovereign of Pruſſia. His journey to Siberia was probably not forgotten, and he well knew that ſome modern ſovereigns have *long hands*, as well as thoſe of more ancient times. We are told, in one place, of its being thought expedient to make a man (doubtleſs an impoſtor) who perſonated the Dauphin, *diſappear*; but it excites no indignation from Kotzebue. Madame Recamier is extolled as a pattern of all female excellence, and the moſt intereſting anecdote in the work is related of her. In his very laſt paragraph, he tells us that Religion and the Scriptures may be abuſed with impunity; but whoever ſhall dare to write a ſingle line againſt Bonaparte, may expect a voyage to Cayenne. He ſhould have been ſatisfied with calling his work Remarks on Paris, to call it Travels is abſurd. The moſt entertaining part is the miſcellaneous collection of notes at the concluſion of the third volume, where ſome pleaſant anecdotes are detailed; but no profound remarks, nor any political animadverſions will be found, and probably for the reaſons we have already mentioned.

ART. 42. *Obſervations on a ſhort Tour, made in the Summer of* 1803, *to the Weſtern Highlands of Scotland; interſperſed with original Pieces of deſcriptive and epiſtolary Poetry.* 12mo. 4s. Sael. 1804.

Tours to Paris, to Wales, to the Highlands, have of late multiplied upon us beyond all ordinary limits. This is a very good-humoured traveller; and his verſes, many of them, indicate a feeling heart and an improved taſte; but the volume will hardly be ſought beyond the circle of the author's friends. At p. 74, the author gives a grave deſcription of a flying fiſh, having never ſeen one before, "there are two very long fins near the head", &c. &c. For paying the ſmall ſum of one ſhilling to Mr. Parkinſon, of Blackfriar's Road, he may ſee this and a great many more wonderful things; and, probably, in his next travels will have his aſtoniſhment leſs excited.

MISCELLANIES.

ART. 43. *Cowper illuſtrated, by a Series of Views in or near the Park of Weſton Underwood, Bucks.* 8vo. 10s. 6d. Vernor and Hood. 1803.

This is an elegant tribute to the genius and memory of Cowper; and the Views are accompanied with deſcriptions of the ſcenes they repreſent, and a brief ſketch of the poet's life. The ſcenes are neceſ-

ſarily familiar to every reader of this deſervedly popular bard, and are, 1. The Peaſant's Neſt.

" Oft have I wiſh'd the peaceful covert mine."

2. The Ruſtic Bridge.

" Upon a ruſtic bridge
We paſs a gulph."

3. The Alcove from the Avenue.

" How airy and how light the graceful arch."

This view is particularly beautiful.

4. View from the Alcove.

" Now roves the eye,
And poſted on this ſpeculative height,
Exults in its command."

5. The Wilderneſs.

" Here unmoleſted through whatever ſign
The ſun proceeds, I wander."

6. The Temple from the Wilderneſs.

" Whoſe well-roll'd walks,
With curvature of ſlow and eaſy ſweep
Give ample ſpace
To narrow bounds."

This plate exhibits a very intereſting ſcene.

7. Weſton Lodge, the Reſidence of the Poet.
8. Weſton Houſe, the Seat of George Courtney, Eſq.
9. THE ELMS.

" There, faſt rooted in their bank,
Stand, never overlook'd, our favourite elms,
That ſcreen the herdſman's ſolitary hut."

A very pretty and picturesque view.

10. The Shrubbery.

" The ſaint or moraliſt ſhould tread
This moſs grown alley."

There is a want of diſtinctneſs in this plate.

11. OLNEY CHURCH.

" Tall ſpire, from which the ſound of cheerful bells
Juſt undulates upon the liſt'ning ear."

A beautiful repreſentation.

12. OLNEY BRIDGE.

" That with its wearifome but needful length
Beſtrides the wintry flood."

The engravings are generally well executed, and the volume may be conſidered as an agreeable companion to the works of Cowper. Prefixed, as a Frontiſpiece, is a neat engraving of Cowper's Summer-houſe, by Storer. The whole forms an elegant, yet a cheap, publication.

ART. 44. *The Revolutionary Plutarch, exhibiting the moſt diſtinguiſhed Characters, literary, military, and political, in the recent Annals of the French Republic; the greater Part from the original Information of a Gentleman reſident at Paris. A new Edition, corrected, and much enlarged. Three Volumes.* 12mo. 18s. Murray. 1804.

It gives us much ſatisfaction to ſee this work ſo ſoon appear in a ſecond edition and improved form, and not a little pleaſure to think that our juſt commendation may in ſome degree have promoted its ſucceſsful circulation. We have now an additional volume, in which is found the very intereſting life of the Duke D'Enghien, that gallant Prince ſo baſely and barbarouſly murdered by the moſt execrable tyrant that ever diſgraced humanity. We have alſo a ſketch of the life of Louis XVIII.; of Georges, the Generals Berthier, Menou, Murat, Rochambeau, and Boyer. The life of Cambaceres, Regnier, Thuriot, Real, the infamous Mehee de la Touche, Garat, Fontaines, and Chenier. Of theſe men who now make ſo diſtinguiſhed an appearance on the theatre of France, who are exerciſing in their ſeveral ſpheres the cruelſt tyranny, rolling in luxury and wealth, the greater part aroſe from the meaneſt ſituations, and have only attained the higheſt, by a ſeries of the moſt abominable crimes. That ſome of their characters may be overcharged will be conceded, but the principal facts alledged of them are alike recent and notorious. Beſides this, the character of the compiler, with which we have been made acquainted, ſtamps on the publication the ſanction of unqueſtionable authority. Many of theſe enormities *ipſe miſerrimus vidit*. His friends and relations, and property, have been the victims of their cruelty. He himſelf has languiſhed in their dungeons, and there it was that he collected materials for this work, and probably for others, from which, we doubt not, he will obtain an equal degree of reputation.

ART. 45. *Flowers of Literature for* 1803: *or, characteriſtic Sketches of Human Nature and Modern Manners. To which are added, a General View of Literature during that Period; Portraits and biographical Notices of eminent literary Characters. With Notes, hiſtorical, critical, and explanatory. By the Rev. F. Prevoſt, and F. Blagdon, Eſq. To be continued Annually.* 12mo. 552 pp. 6s. Croſby and Co. 1804.

This work, which we approved at its firſt appearance (ſee Brit. Crit. vol. xxii. p. 329) continues to merit ſupport and commendation. The ſubſtance of it conſiſts, according to the original plan, of extracts from the publications of the year; but ſo ſelected and arranged as to form an intereſting and entertaining miſcellany. But beſides this, which occupies of courſe the larger part of the volume, there is a well-digeſted and well-written Introduction, in which the works and authors noticed in the book

book are characterized with spirit and propriety. This Introduction, digested under the heads of *Novelists*, *Dramatists*, *Biographers*, *Writers of Memoirs*, *Historians*, *Tourists*, *Travellers*, and *Poets*, thus comprehending the whole class of amusive writers, bears some kind of resemblance to our half yearly Prefaces, but is more diffuse; and is so executed throughout, both in principles and style, as to merit our unequivocal praise. Another very useful part, is an alphabetical list of the principal publications from which the volume was composed; with brief criticisms on their respective merits. This also is in general satisfactory, in point of execution.

The part that we least approve, or rather the only part that we do not approve, is the biographical notices; so far, at least, as they are directed to the history of living authors. This is a plan which not only gives strong temptations to a disgusting adulation, but also enables interested writers to furnish vain and false accounts of themselves, calculated only to impose upon the world. We are much mistaken, if one very remarkable instance of this impropriety does not appear in the present volume; where a person is eulogized in the most extravagant manner, whose history, we are well assured, gives the strongest contradiction to the chief part of the epithets bestowed upon him: and other pretences are set up, as ridiculous as they are false. But that we deal not in personalities, we could enlarge much, and from correct information, on this topic. So gross a blemish ought by all means to be removed from a work, otherwise estimable as well as pleasing.

ART. 46. *The Gazetteer of Scotland; containing a particular and concise Description of the Counties, Parishes, Islands, Cities, Towns, Villages, Lakes, Rivers, Mountains, Valleys, &c. of that Kingdom. With an Account of the political Constitution, History, Extent, Boundaries, State of Agriculture, Population, Natural History, Buildings, Seats of the Nobility and Gentry, Roads, &c. Illustrated with an elegant Map.* 8vo. no Pages, rather more than 35 Sheets. 10s. 6d. Dundee printed; Longman &c. London. 1803.

Though this volume appears without a Preface, and without an author's name, and may appear therefore to be a mere fabrication for the shops, it is by no means a despicable publication. The list of names is very numerous, and the accounts of the places seem to omit nothing of importance. We shall insert as a specimen, taken without particular selection, the account of

"GLENCROSS; a parish in Mid-Lothian, situated about 7 miles W. from Edinburgh. It forms a square of about 3 miles. The greater part of the parish is adapted for pasturage, being part of the Pentland hills; and in the low grounds the soil is also better adapted for pasture than tillage. The part of the Pentland hills, which is in this parish, like the rest of that elevated ridge, consists of different kinds of whinstone, and other primitive strata; while the lower grounds, which form part of the valley of Mid-Lothian, contain minerals of different kinds, termed secondary strata, which are commonly sandstone, limestone, coals, and its concomitant fossils. By the side of Glencross water, there is a vein several feet wide of *barytes*, or *heavy spar*, which is so frequent an attendant on metallic veins, both in Scotland and foreign countries,

countries, that it always affords a probable indication of metals, eſpecially of lead. There are ſome extenſive and beautiful plantations of *larix* (larch) and other trees, mixed with *laburnums*. There are ſome vestiges of camps at *Caſtle-Law;* and a rude ſtone, erected on the ſpot, commemorates the battle of Pentland-hill, fought on the 28th of November, 1666. Near *Woodhouſelee*, the property of A. Frazer Tytler, Eſq. Judge-Advocate of Scotland, on the borders of this pariſh, with that of *Pennycuik*, lies the ſcene of that favourite Scots paſtoral, the *Gentle Shepherd:* at leaſt there is a ſtrict coincidence between the actual ſcenery, and the *local* circumſtances mentioned in that poem. The general deſcription of the ſcene is, "*a ſhepherd's village and fields, ſome few miles from Edinburgh*". The *Weſt Port* is alſo mentioned as the road from the village to market. The ſcenery in the neighbourhood of *Woodhouſelee* is exactly characterized:

Scene I. Beneath the ſouth ſide of a craggy bield,
Where cryſtal ſprings the haleſome waters yield.
Scene II. A flowry howm, between twa verdant braes,
Where laſſes uſe to waſh, and ſpread their claiths:
A trotting burnie, wimpling through the ground,
Its channel pebbles, ſhining, ſmooth, and round.

"A romantic fall near the head of Glencroſs water, is ſtill named *Habbie's How*, of which Ramſay's deſcription is exceedingly accurate.

PEGGY. Gae farer up the burn, to *Habbie's How*,
Where a' the ſweets o' ſpring and ſummer grow,
Between twa birks, out o'er a little lin,
The water fa's, and mak's a ſingan din.
A pool breaſt deep, beneath as clear as glaſs,
Kiſſes wi' eaſy whirls, the bordring graſs,
We'll end our waſhing while the morning's cool,
And when the days grow hot, we'll to the pool
And waſh ourſells", &c.

What adds more to the reſemblance is, that this pool is ſtill a favourite bathing place."

Some other particulars are added, reſpecting William Tytler, Eſq. author of the "*Inquiry into the Evidence againſt Mary Queen of Scots*", &c. who was a native of this pariſh. Of EARLS-TOUN, the native place of *Thomas the Rhymer*, a good account is inſerted; but it is omitted to be ſaid, that the ancient name was *Erceldoun*, which may miſlead enquirers led by the fame of the ſaid poet, who is uſually called *Thomas of Erceldoun*. See Mr. W. Scott's publication of his Romance of *Sir Triſtrem*. It is evident, nevertheleſs, that this Gazetteer deſerves recommendation.

ART. 47. *A Tour through the Britiſh Weſt Indies, in the Years* 1802 *and* 1803; *giving a particular Account of the Bahama Iſlands. By Daniel M'Kenſen, Eſq.* 8vo. 5s. White. 1804.

This is a Tour of a new deſcription, and of a very different nature from that of Colonel Thornton (ſee our laſt Number, p. 211).

The

The author firſt gives a conciſe account of Barbadoes, Dominica, Antigua, and Jamaica; afterwards the reader has a very entertaining repreſentation of the Bahama Iſlands. A ſmall but neat Map accompanies the work, which is an addition to which we are always friendly. Every reader who has curioſity on the ſubject of the Weſt Indies generally, or the Bahamas more particularly, will be glad to poſſeſs this little volume, with which we have been agreeably amuſed.

ART. 48. *Statiſtical View of France, compiled from authentic Documents. By the Chevalier De Tinſeau.* 8vo. 178 pp. 10s. 6d. Printed for the Author. 1803.

As France, the author obſerves, "is become the principal State of Europe, and maintains her pre-eminence by force and by terror",—and as "ſhe imperiouſly dictates ſuch ſevere laws to other nations, we cannot be made too much acquainted with her ſtrength and reſources". "It is not, however", he ſtates, "the object of the preſent performance to conſider France in all her military, political, and commercial relations". "As, without being a ſtranger to commerce, ſhe is principally, from the extent of her territory and her vaſt population, an agricultural and military State, the preſent work is confined to the expoſure of the fundamental elements of her power, by preſenting an exact and circumſtantial view of her population, and of the manner in which that population is ſpread over her extenſive, fertile, and concentrated territory".

The tables in the preſent work, he informs us, were drawn up in the tenth year of what is called the French Republic, by command of the Government, and under the direction of the Miniſter of Juſtice. They conſiſt of, Firſt, "A Complete Table of all the Departments and Diſtricts, divided into Cantons; with an Account of the Population, territorial Extent, and number of *Communs** belonging to the ſaid Departments, Diſtricts, and Cantons":—Secondly, "An Alphabetical Table of the Cantons; with the Page of the Firſt Table in which they are to be found":—Thirdly, "A Liſt of the Five Hundred principal Cities and Towns in France, divided into Fourteen Claſſes according to the Number of their Inhabitants":—and Fourthly, "A General Alphabetical Table of the Departments; together with the Account of the Population, Territorial Extent, Number of Diſtricts, Cantons, and *Communs*", or rather Commonalties, "therein; of Perſonal, Sumptuary, and other Contributions, either on Moveables or Immoveables; on Doors, Windows, and Letters Patent; of the Hundredths additional Duty; and, laſtly, of the Expence of Adminiſtration, Juſtice, and Public Inſtruction in each Department, for the 11th Year of the new French Æra".

The reader will immediately ſee, as it is indeed admitted by the author, that theſe Tables do not conſtitute a complete Statiſtical

* This expreſſion might miſlead an Engliſh reader. The word *Commonalties* would have been a better tranſlation of the French word, *Communes*. *Rev.*

View

View of France; but, if they are tolerably accurate, which the character of the author and the reaſons given by him, leave us no room to doubt, they undoubtedly contain much important information. The Preface, though ſhort, has ſome ſtatements and remarks, particularly on the preſent organization of France, which are well worthy of peruſal; and a few "ſpecimens of the manner in which theſe Tables may become ſerviceable", are ſubjoined; which ſufficiently explain the author's object, and demonſtrate the utility of his work.

ART. 49. *Hints for Picturesque Improvements in ornamented Cottages and their Scenery; including ſome Obſervations on the Labourer and his Cottage. In Three Eſſays, illuſtrated by Sketches. By Edmund Bartell, Eſq.* 8vo. 10s. 6d. Taylor. 1804.

This will not be allowed, perhaps, to be a ſcientific publication on the ſubject; but it certainly demonſtrates conſiderable taſte, good ſenſe, and ingenuity. The Sketches which are given of ornamented Cottages, are really elegant and intereſting. The book will probably excite ſome degree of attention, as ornamented cottages are of late becoming objects of faſhionable curioſity. The author ſpeaks with becoming reſpect of Mr. Repton, to whoſe elegant production on Landſcape Gardening, this may be conſidered as no unworthy companion.

ART. 50. *Eſſays on Hiſtory, particularly the Jewiſh, Aſſyrian, Perſian, Grecian, and Roman; with Explanations, for the Uſe of young Perſons. By John Holland.* 8vo. 408 pp. 5s. Deans, Mancheſter. 1803.

Inſtead of "Eſſays on Hiſtory", which is a title by no means clear in its ſignification, we ſhould have ſaid, an Epitome of the Jewiſh, Aſſyrian, Perſian, Grecian, and Roman Hiſtories. But let us paſs from the title to the work. The firſt Eſſay, on the hiſtory of mankind in the earlieſt ages, ſeems calculated chiefly to diſcredit, in young minds, the accounts given by Moſes. "In different ages and nations", ſays this author, "*ſeven* has been a *favourite number*. The ancient idolatrous Saxons conſecrated the ſeven days to the ſun, to the moon, and to five of the planets. Whether Moſes really *fancied* that the Divine Being *required any reſt*, after the work of the creation, or whether he gave this repreſentation merely in *accommodation* to notions then common, cannot at this diſtance of time well be diſcovered. The formation of the univerſe appeared to be a *laborious* operation". P. 9. "Theſe ſtories may ſeem as a kind of evidence for *ſome ſuch* convulſion as Moſes has recorded"—of the Flood. "However this may be, it has uſually been *ſuppoſed*, that after the Flood the ark reſted upon Mount Ararat". P. 13. In the Bible (Gen. viii. 4) we read, "and the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat."

The ſecond Eſſay has a ſimilar tendency. "In the Book of Geneſis, many *ſtrange ſtories* are told of him and of his race, which it is not eaſy to underſtand or to explain". P. 19. "To the truth of this part of the Jewiſh hiſtory, it may indeed be objected", &c. "At

length, *according to the account*", &c. " But *whatever may be thought* of the other miracles", &c. P. 21. " In these Essays it is not proposed to enter into a very minute discussion of the subject of miracles. The leading ones in general are meant to be *taken for granted* as the basis of divine revelation, the evidence of which the young may with more advantage consider, when they have gained a comprehensive knowledge of the annals of mankind" P. 22. " Extraordinary as was the character of the Jewish legislator, it is certain that he showed some weakness and incapacity, when he attempted to judge all the disputes and causes of the people himself. Yet it must be acknowledged, that his fair and open relation of the circumstances is an argument in favour of their credibility". P. 25. " But whatever may be thought of those curious and wonderful tales", of Samson, &c. P. 29. " But the mind may *reasonably ask*, what evidence is there for supposing, that some of these predictions (by Isaiah, Jeremiah, and Daniel) were not written *after* the events which they appear to foretel?" P. 36. In another very exceptionable passage (p. 227) the author speaks of suicide as if it might in some cases be justified; a feature of his morality as bad as the former of his religion! The only useful part is the questions for examination on history, pp. 42, 134, and 354. But the author, though he sometimes affects to disguise it, is evidently one of those modern philosophers, who suppose themselves superior to the religious doctrines of their country.

The passages which we have produced in proof of this fact will justify our very strong and pointed disapprobation of this work, as an aid to the instruction of youth; and we must add, that the style is far from being elegant or dignified, and the remarks upon historical facts no less far from being profound.

ART. 51. *A History of the late Siege of Gibraltar; with an Historical Sketch of that Garrison from the earliest Periods. Embellished with a beautiful Engraving, representing the Defeat of the Floating Batteries before the Garrison, Sept.* 13, 1782. 8vo. 45 pp. Faulkner, Chelsea; Chappie, London. 1804.

Very young children, and other such readers, may peruse these pages, and contemplate the " beautiful engraving" prefixed to them, with much satisfaction, provided the price (which we are not enabled to announce) has not too deeply invaded their pockets.

ART. 52. *Evening Amusements; or, the Beauty of the Heavens displayed: in which several striking Appearances to be observed on various Evenings in the Heavens, during the Year* 1804, *are described, and several Means within Doors are pointed out, by which the Time of Young People may be innocently, agreeably, and profitably employed; intended to be continued Annually. By William Frend, Esq. M. A. Fellow of Jesus College, Cambridge.* 12mo. 2s. 6d. Mawman. 1804.

The design of this little work is excellent, nor can objection be made to its execution, except that, perhaps, it may be too abstruse for the comprehension of those for whose amusement and benefit it is intended. It evinces an intimate knowledge of the subject of astronomy, and

and is in all respects highly creditable to the author. We do not entirely understand the drift of the whimsical Dedication of the book to X. Y. Z. but shall be glad to be considered as one or other of them; and shall be much pleased to see this attempt to combine amusement with instruction annually continued, which Mr. Frend promises it shall.

ART. 53. *The Triad, addressed to the People of the United Empire in the beginning of a Storm; the best Bower, Sheet, and spare Anchors a-head.* 8vo. 1s. Hatchard. 1804.

This tract contains three Essays, which the author calls metaphysical, political, and poetical. The metaphysics, in the first Essay, are not very subtle; but there is much good sense and pious reasoning in the second; the poetical Essay, or Ode on Charity, is moderately good as a poem, but excellent in the lesson which it teaches.

ART. 54. *A few Observations tending to expose the Unfairness of some Censures on the Character of David Sands, in a Publication called a Narrative of Events that have lately taken Place in Ireland, among the Society called Quakers, &c.* 8vo. 14 pp. 3d. Darton. 1804.

It is stated that "the objections to the ministry of David Sands were founded upon these two points; first, that he, both in public testimony and prayer, dared to presume that Jesus Christ is the appointed Mediator between God and man; and that our redemption is a work he begins and carries on, in his own divine character, and by his all-powerful spirit, as possessing the fulness of Godhead: secondly, that David Sands recommended submission to British government, and occasionally put up prayer for Kings, when believing his duty led him to do so." "However numerous may be the converts to Paine; yet the generality of the people, and more especially the religious part of the community, are not prepared to hear these important tōpics disputed". On these accounts (it seems) some Quakers have separated: if so, we agree with the author, "happy cause, happy effect! and it is a subject of rejoicing, that the Quakers have a living ministry among them, powerful enough to throw off the morbid parts of their constitution". In truth, it appears from this, and other recent publications, that very lamentable differences prevail among the Quakers, produced (as it seems) by some turbulent spirits, equally hostile to loyalty and to Christianity.

ART. 55. *Notices on the Slave Trade, in Reference to the present State of the British Isles.* 8vo. 20 pp. 6d. Darton and Harvey, &c. 1804.

"The following pages were penned with a wish, deeply affecting the heart of the writer, that this nation and its rulers may, in the present critical situation of public affairs, be impressed with a sense of the miseries, baffling the power of language to describe, which, for the sordid purpose of gain, we are inflicting on the innocent natives of Africa".

Africa". With this wiſh we cordially concur; and we will yet hope that it may be accompliſhed, and that the due effects may ere long appear! Theſe Notices however (as they are ſtyled) are ſhort and ſlight; and the book conſiſts chiefly of notes, containing the ſtrongeſt paſſages (and thoſe extremely ſtrong) in the ſpeeches of our firſt politicians during the debate in Parliament on the 2nd of April, 1792. A copy of the Petition of the Preſbytery of Caithneſs on the ſubject concludes this ſhort tract.

ART. 56. *An eaſy Introduction to Monſ. Wailly's French Grammar: in Two ſeparate Books. I. The Scholar's Book; containing, 1, Conciſe Examples of the different Sounds; from which when any Word in the Book deviates, it is pointed out in its Place. 2. The Uſe of the various Articles and Pronouns, ſo puzzling to the Learners, plainly demonſtrated. 3. The Verbs claſſed in the cleareſt Manner, and rendered eaſy by the Compariſon kept up between the two Languages. 4. The leſſer Parts of Speech, and the indefinite Pronouns, facilitated by the Application of them, as alſo ſome of the principal idiomatical Expreſſions on various Verbs, with Exerciſes on each Leſſon. The Whole being an ample Preparative towards attaining the Syntax in the above excellent Grammar.—II. Inſtructreſs's Book; containing the Method of Teaching, and concluding with Inſtructions for Tranſlating. By Blanch Mercy. Deſigned for the Uſe of young Ladies. Two Volumes.* 12mo. 4s. Bound. Baldwins. 1803.

Mrs. Mercy's Engliſh Grammar, to which this is intended as a ſequel, was commended in our 15th vol. p. 210. The plan of having a ſeparate book for the teacher, who is often found to want a guide as much as the pupil, has been adopted in a few inſtances which have fallen under our obſervation. It has certainly its advantages, and is the beſt remedy that can be deviſed for deficiencies which would otherwiſe much impede the work of education. The author of this Grammar, who appears to be herſelf an experienced teacher, obviates, particularly in ſhort notes, almoſt every difficulty which could ariſe. In one inſtance, however, with all her care, ſhe is evidently too learned for thoſe ſhe has to addreſs. In a note on *l'ange*, p. 10 of the Inſtructreſs's Book, ſhe ſays, very properly, " this contraction, of courſe, cauſes the *l'a* to be pronounced in one ſyllable." So far is clear; but ſhe adds a reaſon which, though perfectly right, is by no means equally intelligible: " as nothing is more avoided in French than a *hiatus*." Few boarding-ſchool teachers, or private governeſſes, will underſtand this Latin term *hiatus*. It is, perhaps, explained in Mrs. Mercy's Engliſh Grammar; but, as memories are apt to be ſhort, it would have been much better to explain it here alſo, by ſubjoining, " or meeting of two vowels." For this ſhortneſs of memory in teachers, the author has herſelf provided, with great propriety, in other caſes. Thus, though ſhe does, in the note here cited, explain the French mode of eliſion, yet, on *des Anges* again, in page 12, ſhe gives a note, ſaying, " always remember to carry the conſonant to the following vowel: here the *s* is of courſe pronounced as *z*, being between two vowels." It would have been better ſtill if ſhe had added, " thus, " *dai zanges*."

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The value of Wailly's Grammar is known and acknowledged, and the method which Mrs. M. has here taken to prepare both pupils and teachers for the ſtudy of it, is highly creditable to her talents and knowledge, of which we could eaſily detail abundant proofs.

FOREIGN CATALOGUE.

FRANCE.

ART. 57. *Les principes du droit civil, proprement dit, et du droit commercial, comparés; ouvrage contenant les principales controverſes de la juriſprudence commerciale à l'uſage des tribunaux de commerce, des négocians et des perſonnes attachées à l'ordre judiciare; par* P. B. Boucher, *auteur de divers ouvrages ſur le commerce et la marine, membre de pluſieurs ſociétés ſavantes, et profeſſeur du droit commercial et maritime à l'académie de légiſlation;* 2 voll. in 8vo. of about 400 pp. each. Paris.

In the preſent work, which is the only one exiſting in the French language on this ſubject, the author takes great pains to reduce to proper principles the parts of which it conſiſts. He does not enter into many details, but is ſatisfied with endeavouring to give the ſolution of the principal queſtion about which there was a diverſity of opinion: ſuch are, for example, the following:

" Peut-on être ci é devant le tribunal de commerce, pour le premier acte de commerce que l'on a fait? Un mineur de 14 ans, marié, et un ſeptuagénaire, marchand, peuvent-ils être contraints par corps? Peut-on appoſer des avals ſur de ſimples billets à ordre? Peut-on prononcer la contrainte par corps contre la caution d'un marchand, lequel fait ou ne fait pas le commerce? Le bénéfice de diviſion et de diſcuſſion eſt-il abſolument inconnu au commerce? Le particulier, non marchand, qui endoſſe les billets à ordre d'un marchand, peut-il être cité devant le tribunal de commerce? Lors de la faillite du principal obligé à un effet de commerce, le dernier porteur d'ordre avant l'échéance, peut-il demander le payement au premier endoſſeur, etc. ou bien caution? En cas que l'un des endoſſeurs vienne à faillir, peut-on demander caution à l'un d'eux? L'aval ſéparé produit-il le même effet que l'aval appoſé ſur la traite? La contrainte par corps peut-elle avoir lieu entre aſſociés? Peut-on tirer une lettre-de change ſur ſoi-même? Peut-on exiger qu'un négociant repréſente ſes livres en certains cas? Quel eſt le degré de croyance qu'on doit avoir aux livres des négocians? Les mots *aval, acceptation, endoſſement* ſont-ils ſynonymes de celui de *caution?* Dans quel cas y a-t-il remiſe de place en place? Quelle diſtance faut-il qu'il y ait entre le tireur et l'accepteur, pour que la traite ſoit une véritable lettre-de-change?"

Nouv. Eſpr. des Journ.

ART.

ART. 58. *Second voyage de* F. le Vaillant *dans l'interieur de l'Afrique, par le Cap de Bonne Espérance, pendant les années* 1783, 1784, 1785. *Nouvelle édition, augmentée de la carte d'Afrique, et d'une table générale des matières servant aux et deux voyages; ornée de vingt-deux planches en taille douce*; 3 voll. in 8vo. Paris, 1803.

This second voyage, which is already in its second edition, is a continuation of the first: the author proceeds further into the interior of Africa, into different countries from which he had traversed in his first expedition. This part of the world is indeed very little known, and the Travels of *Brun*, *Norden*, *Sparrmann*, and *Le Vaillant* leave a great deal still to be discovered.

During these travels, the author met with little more than hordes of savages, bearing a near resemblance to the Hottentots and the Cafres, whom he calls the Namaquois, the Khaminouquois, the Kabobiquois, and the Ghessiquois, of whom he gives a favourable account. Indeed he seldom loses an opportunity of praising his good Africans at the expence of the inhabitants of Europe.

M. *Le V.* does not confine himself to the description of the manners of these savages, but likewise enters very largely into the natural history of those countries, particularly that of the birds. From this account, we shall extract the following singular fact.

" Au lever du soleil, tandis que tout le monde se retirait pour dormir, moi je pris mon fusil, et j'allai chercher fortune sous les arbres du voisinage. Je n'y trouvai rien qui pût servir à augmenter ma collection; mais le hazard m'y fit faire un coup très-extraordinaire, et dont il n'y a peut-être aucun chasseur qui puisse se glorifier.

" Je m'étais assis au pied d'un arbre, mon fusil entre mes jambes, droit devant moi, la crosse appuyée contre terre, et une main sur la détente. De l'autre main je tenais une feuille, sur le tranchant de laquelle je soufflais à la manière des oiseleurs, pour attirer les petits oiseaux. Une espèce de rouge gorge vint effrontément se poser sur mon chapeau; et delà sautant sur la bouche de mon fusil, un pied sur chaque canon, elle resta immobile et très-attentive au bruit de la feuille que j'agitais, ramage nouveau pour elle.

" Dans des contrées désertes, un animal qui n'a point encore vu d'hommes, peut, par inexpérience, ne pas s'effaroucher quand il en verra un, sur-tout si cet homme est en repos et sans mouvement.

" Quel que fût le motif de la familiarité de celui-ci, sa hardiesse m'étonna tellement, que, machinalement et sans réflexion, ayant appuyé la main sur la détente, je fis partir le coup. Je crus que l'oiseau serait haché en mille pièces. Quelle fut ma surprise de le voir enlevé à trente pieds au-dessus de ma tête, dans une direction presque droite, et retomber à quelques pas de moi?

" Je courus le ramasser. Les bouts des pennes étaient seulement un peu brûlées; il me parut haletant et très-effrayé; mais peu-à-peu il revint à lui, et après m'être convaincu qu'il n'avait reçu aucune blessure, je lui rendis la liberté, dont il profita sans qu'il parût souffrir en rien. Il est probable que la colonne d'air qui remplissait le canon étant chassée par l'explosion, aura d'abord frappé l'oiseau; par un mouvement d'aile, il se sera en même temps écarté de la direction du

plomb

plomb meurtrier, qui aura paſſé en maſſe, ſans l'atteindre, pendant que le feu ſeulement, occupant un bien plus grand eſpace, lui aura grillé le bout des pennes des ailes et de la queue."

Great attention has been paid to the execution of the plates, and of the geographical chart: to the whole is likewiſe ſubjoined, an Index to the two *voyages* of M. *Le Vaillant.* *Ibid.*

ART. 59. *Satire des Romans du jour, ſuivie de la fable de Pyrame et Thyſbé, traduite d'*Ovide; *par* Maſſon Regnier, *profeſſeur au Lycée de Bruxelles, et membre de la Société de litterature de cette ville.* 1803.

M. *M. R.* in this Satire, inveighs with great energy againſt the alarming multitude of Romances by which we are aſſaulted, and the mediocrity of which does little honour either to the taſte or the moral characters of thoſe by whom they are compoſed.

We regret that the limits of our work will not allow us to cite a number of happy verſes, both from this poem, and from the *Nouvelle Babilonienne*, which follows it. We ſhall confine ourſelves, therefore, to the beginning of the Satire.

"Quel torrent orageux, briſant toute barrière,
Ravage depuis peu l'empire littéraire,
Et roule, affreux Léthé, dans ſes flots corrupteurs,
Le déſaſtreux oubli du bon goût et des mœurs?
En vain l'on voudrait fuir: il n'eſt point de réfuge,
Qui nous mette à l'abri de ce fatal déluge.
De courroux, Apollon ſur le Pinde en frémit;
Minerve déſolée et s'éloigne et gémit.
Quel mortel, à ces traits, ne reconnait ſans peine
Un fléau, dont je peins la fureur inhumaine,
Ces romans qu'on s'arrache, et dont le froid poiſon
N'eſt pas moins redoutable au cœur, qu'à la raiſon?
Par milliers, dans ſon ſein, Paris les voit éclore;
La preſſe les vomit, dès que paraît l'aurore:
Ils vont, comblant l'eſpoir des lecteurs indolens,
Les aider à traîner le lourd fardeau du temps.
De ces productions, ô maligne influence!
Ces auteurs immortels, noble orgueil de la France,
Avec enthouſiaſme autrefois admirés,
De notre ſiècle ingrat ſemblent moins révérés.
Leurs mains tiennent le ſceptre au temple de Mémoire;
Et d'indignes rivaux ſe diſputent leur gloire!
Le bourbier du Parnaſſe inſulte au double mont!"

GERMANY.

ART. 60. *La Clef des Langues*, ou *Obſervations ſur l'origine et la formation des principales langues qu'on parle et qu'on écrit en Europe; par l'Abbé* Charles Denina, *ancien profeſſeur d'éloquence Italienne et de langue Grecque dans l'Univerſité de Turin, membre ordinaire de l'Académie des Sciences et Belles-Lettres de Berlin, de Turin, et de diverſes autres Sociétés ſavantes.* Tome premier. 8vo. Berlin. 1804.

After having given a ſuccinct and critical account of the learned men of different nations who have employed themſelves on the ſubject

of the origin of languages, M. *Denina* acquaints us with the plan according to which he has formed his own work, and drawn up the result of his researches. He maintains, that the difference of languages arises principally from an imperceptible difference in the organization of the human race, born and educated in different countries; and that it is, therefore, of the greatest importance to know the disposition which one nation has to pronounce certain letters rather than others, and to study the expression and power given by different people to the elements of words. Here commence the author's observations: he sets out with the idioms which are allowed to be the fathers of most of those that are spoken or studied. He points out how they were produced, or formed themselves, how they have departed the one from the other, and in what they resemble or approach to each other reciprocally.

These principles being laid down, M. *D.* proceeds to show, that the ground of all the languages of Europe is found in the Greek and the Celto-teutonic; that the Latin language was necessarily formed from these two idioms; and the modern languages were produced, some from the Latin, and others from the Celto-teutonic.

In the first volume, which is now published, the author treats of the Greek language, of the Celtic, and German, and of those which have issued from them. In this investigation, his observations are intended to explain, how words passing from one idiom into another have, at some times changed their form, and at others their sense: he conceives that his observations will greatly assist the Italians, for example, in learning the French, the Spanish, and even the German languages; that they will be found equally useful to the French, to the Spaniards, and to the Germans, in the acquisition of the Italian; and facilitate to all of them the study of the Latin and of the Greek.

We shall only add further, that this work appears to be the result of the most laborious researches, and of the most extensive erudition.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Nauticus will find, on examination, that the work he mentions has by no means been forgotten; but was carefully reviewed in the *British Critic* five months ago, and with much commendation.

We greatly approve of the principles and exertions of the *Endeavour Society*, and shall be happy to co-operate with them in the promotion of their object. The excellent paper they have communicated to us, on Health and Sickness, we would willingly insert, but that it would occupy much more space than we can allow.

Mr.

Mr. Mudford is informed, that we never ſaw his tranſlation of *Golberry's Travels*, but we will not fail to enquire for it immediately.

LITERARY INTELLIGENCE.

We learn, with much ſatisfaction, that the papers of the late learned and reſpectable *Mr. Boucher, of Epſom*, containing what he had prepared of his very arduous work, *a Provincial Gloſſary* (long ago advertiſed, and recommended to the attention of the learned), are in the hands of a moſt intelligent and ſtudious friend, by whom they will be completed, and ſent to the preſs with all practicable diſpatch.

Mrs. Barbauld is preparing *Selections* from the *Tatler*, *Spectator*, and *Guardian*. Her ſelections will doubtleſs be judicious; but thoſe are three works which ought not, in our opinion, to be mutilated.

Mr. Beloe's new edition of his *Herodotus*, with many additions and corrections, is very nearly finiſhed.

Mr. King is proceeding with his truly valuable work on the *Munimenta Antiqua*.

Mr. Nichols has made conſiderable progreſs in his continuation of the *Hiſtory of Leiceſterſhire*.

Major Rennel's great geographical work is making progreſſive advances.

Mr. Ritſon's papers are under examination; and among them ſome, very probably, will merit the attention of the public.

Some manuſcripts of the late *Edward Wortley Montague* are alſo, as we are informed, preparing for the preſs.

Colonel Symes, who has reviſited Ava, is expected to indulge the public with ſome new obſervations and facts on that intereſting region.

Mr. Maurice is proceeding with the laſt volume of his national work, *the Modern Hiſtory of Hindoſtan*.

ERRATUM.

We find that we were miſinformed as to the prices of *Mayer's Views*, ſtated in our laſt, p. 168. They ſhould have been doubled, namely, Views in *Egypt*, 12l. 12s. In *Paleſtine*, 6l. 6s. In *Caramania*, 6l. 6s.